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THE BRETHREN **Evangelist**

JANUARY 1987





the salt shaker

by Alvin Shifflett

Blessed Are the Meek

SOME TIME AGO I read about a young woman who wanted to go to college. Her heart sank when she read one of the questions on the application blank. "Are you a leader?" it asked.

Being a conscientious person, she wrote, "No," and sent in the form, expecting to be rejected. To her surprise, she received a letter from one of the college officials that read, "A study of the application blanks reveals that this year our college will have 1,452 leaders. Therefore, we are accepting your application since we feel it imperative that we have one follower."

We live in a day when it is not difficult to find someone willing to be head cook, but few are willing to wash dishes. I remember my daughter complaining that few wanted to help decorate the school floats, yet dozens wanted to ride them in the parade. Organizations never lack for those willing to be bosses, but those willing to saw boards and drive nails are always scarce.

Rare are the meek

Jesus said, "Blessed are the meek, for they will inherit the earth" (Matt. 5:5, *NIV*). Today He might say, "Blessed, and rare, are the meek, for they are becoming extinct." It's easy to believe that the meek will inherit *heaven* when they die. No one questions that. But few really believe the meek will inherit the *earth*.

It doesn't require much reflection, however, to understand the strength

of genuine meekness. The meek are likable people. They don't bore us by bragging of their accomplishments, and they are quick to congratulate us on ours. We like that! They laugh at our corny jokes and live by the prayer, "Lord, keep me from becoming talkative and possessed with the idea that I must express myself on every subject."

A lesson on meekness

Once while at Capernaum, Jesus asked His disciples what they had been arguing about along the way (see Mk. 9:33). Jesus, of course, knew what they had been discussing, but He wanted them to tell Him.

The disciples were too ashamed to admit that they had been arguing about which of them was greatest. So Jesus took a little child and sat him in their midst and said, "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven" (Matt. 18:3, *NIV*).

I think it is difficult to be meek in today's society, when so much of what we read and hear teaches us to be forthright and assertive. Perhaps we need Meek Centers to help counter this movement. But probably no one would go. It should be no surprise that counseling centers are popping up everywhere to help people cope with the frustration (psychological turmoil) they experience from trying to attain superiority over others.

An outstanding psychiatrist, Dr.

Alfred Adler, taught that most modern nervous and emotional disorders are a result of a definite striving after power. The average person, in a mad drive for power, is in a daily race with others for earthly goals. Consequently, one's day is often beset by failures, frustrations, and banged up feelings and fenders!

Stop and analyze what's been happening to you. Why do you feel so tired and down in the dumps?

"The meek are likable people. They don't bore us by bragging of their accomplishments, and they are quick to congratulate us on ours."

Perhaps it's because someone recently let the air out of your ego. We often suffer exhaustion and a sense of failure not because of the work we've done, but because, consciously or subconsciously, we are trying to prove our superiority. We want others to know that our ideas are superior, our doctrines are the correct ones (are there any others?), our church is the best, our ball team is number one, and our political party will save the world from ultimate destruction.

You name the subject and we'll argue until we're blue in the face that what we have to say about it is the last word. And when we die, wisdom, like the dinosaurs, will surely vanish from the earth. We've forgotten the verse of Scripture that says, "If anyone thinks he is something when he is nothing, he deceives himself" (Gal. 6:3, *NIV*).

The strength of meekness

Recently, I officiated at the memorial service for the meekest man I've ever known. This man was so meek that he was strong — perhaps the strongest man, spiritually speaking, I've ever met. His meekness *was* his strength, for he was a living example of what God can do when a life is turned over to Him. In this man you saw the strength of meekness (which the world abhors), because in this man you saw Jesus. [†]

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Woman's Missionary Society Centennial

This is the centennial year of the Woman's Missionary Society of The Brethren Church, which was started in 1887 as the Sisters' Society of Christian Endeavor. To help the Woman's Missionary Society celebrate its 100th year, the EVANGELIST will highlight some aspect of the W.M.S. program in every other issue until General Conference. See page 10 for the first of these 100th anniversary features.

"66 in '86"

During 1986 many Brethren were engaged in reading all 66 books of the Bible. If members of your congregation participated in this reading program, we would like to receive a report. Tell us how many participated, give us the names of those who read the entire Bible, and let us know what joys and blessings they experienced. We will then share this information with other readers of the EVANGELIST.

What better New Year's resolution could you make than to resolve to memorize some of God's Word in 1987?



Photo by Gregory Davis.

MEMORIZING Bible verses can be fun and rewarding. There is excitement in pressing toward the goal, exhilaration in absorbing God's truth, and satisfaction in achieving one's aim.

The very fact that we accept a challenge and reach a goal inspires self-confidence and poise. And the discipline we exercise along the way spills over into other areas of our lives.

The memorizing process cleans out cranial cobwebs. It's a form of exercise that loosens and strengthens our mental muscles. Consequently, the more one memorizes the easier it gets.

The Bible itself promotes memorization. The psalmist said he memorized the Word so he wouldn't fall into sin. (Ps. 119:22). St. Paul echoes this idea when he admonishes us to wage a good warfare by equipping ourselves with the "sword of the Spirit, which is the word of God" (Eph. 6:17).

Not only does memorization provide a ready, effective weapon with which to battle Satan, it produces

growth in faith. We experience spiritual progress when we plant the Word in our hearts and water it with meditation and prayer.

Having verses of Scripture tucked away in our hearts enables us to recall it for moments of meditation when we are alone without a Bible. We can feed on it while we walk, ride, or wait. It will come to us in times of prayer. It will give us a ready resource for determining God's will at decision points. It will bear us up when we are discouraged or distressed. We will recall it when preparing a talk or when writing a letter. We will find it on our lips when we speak to others about their personal needs. We will be able to stand when faced with severe persecution.

Recounting his prisoner of war experiences, Captain Howard E. Rutledge writes: "How I struggled to recall those Scriptures and hymns! . . . I had not seen then the importance of memorizing verses from the Bible or learning gospel songs. Now, when I needed them, it was too late. I never dreamed that I would spend almost seven years (five of them in solitary confinement) in a prison in North Vietnam or that thinking about one memorized verse could have made a whole day bearable. . . . How often I wished I had really worked to hide God's Word in my

You Can Memorize Scripture!

By G. Roger Schoenhals

heart" (Howard and Phyllis Rutledge, *In the Presence of Mine Enemies*, Fleming H. Revell, 1973, pp. 36-37).

How to get started

We all carry around in our minds bits and pieces of the Bible. Stop just about anyone in the Western world, ask for a biblical quote, and you'll probably get one. You might not get the reference or the exact wording, but it would be something from the Bible. Thus, the first thing in starting a memorization program is to dust off what has already been intentionally or unintentionally memorized.

Several years ago I did that. I bought a three-by-five file box, cards, and enough dividers to categorize every Bible book. In front of the "book" section I placed two others: "learn" and "review." Then I started listing all the bits and pieces of Bible I could recall. Next I looked up each item in the Bible and copied the entire verse on a card. I put the reference on the opposite side in the upper right-hand corner. Some verses I discarded because they were bits of narrative and rather meaningless in themselves.

Soon I had a considerable stack of cards. All of these I placed in the "learn" section. Then I started to work through them. If I could repeat

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This article is an adaptation by Mr. Schoenhals of an article he wrote that appeared in the January 1975 issue of Christian Life magazine ©.

from memory both the reference and the verse, I filed the card according to book. If I was unsure about either the verse or reference, I filed the card under "review." The others remained in the "learn" section.

During the week I carried some of the "learn" verses in my pocket to memorize during free moments. At least once a week I went through the "review" section. When I mastered any of these, they moved to the "book" section. Periodically, I worked through the "book" verses. If I hesitated on any card, it was pulled and placed in the "review" section for further work.

As time went on, I added verses impressed upon me during my devotional reading or my study of the Bible. Or I added a verse encountered in a sermon or book.

Learning a list of disconnected verses is one way to begin a memorization program. Another approach is to tackle a passage of several verses, a chapter, or even a book. This has an advantage in that you are concentrating on larger units of thought. A disadvantage might be that you limit yourself to fewer sections of the Bible. You also won't have the variety of verses to meet various situations.

Nevertheless, my preference is to go after longer passages. Not only is it easier than learning a comparable number of disconnected verses, but the total message of a chapter or book seems to have greater influence on my thinking and behavior. The ideal memory program would include a combination of isolated verses and longer passages.

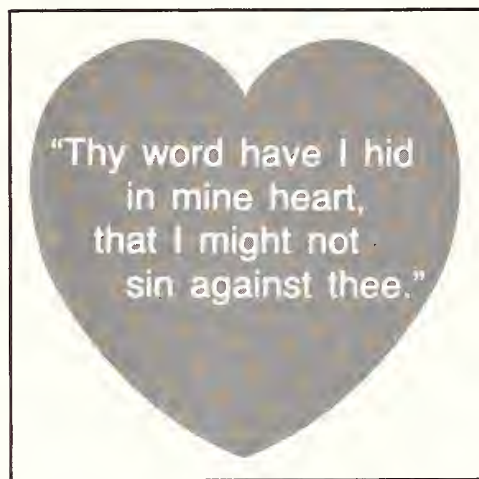
If you choose to begin your memory program by learning a chapter, there are many fine starting points. Take the Psalms, for example. Every Christian should know Psalms 1, 8, 19, 23, 46, 100, 121, and 139. (Don't begin with 119!) Other good starting points include John 15, Romans 12, I Corinthians 13, Hebrews 12, I John 1, and Revelation 5.

If you want to tackle a book, try Philippians. Other possibilities include James, I John, Colossians, or Ephesians. But don't make the mistake I did when I vowed with two other men to memorize the Gospel of John. (We even signed a pledge!) Twenty-one chapters were too many for us "beginners." None of us made

it past chapter five. For a long time we felt so guilty it was hard to look each other in the eye. Our intentions were noble, but the goal and timetable were unrealistic. We should have started with Philippians.

Seven steps to success

Are you ready to begin? Here are seven how-to steps to follow. You can get by using only a few of these suggestions; but if you use a combination of all seven, you will reach your goal faster and easier. You will also retain the material longer.



1. See it. Open the Bible and look at the passage. Now, type or write it out on a card. Putting the passage on a card will make it available for filing purposes and will make it easy to carry. It will also protect the pages of your Bible.

Carry the card with you. Whenever you have a spare moment, pull it out. Push yourself and see how far you can get in remembering the words before looking. You'll be surprised how often you find time to do this during the day. You'll discover that people who say they don't have time to memorize are simply making excuses. The key is not more time; it's the disciplined use of the spare time we *all* have.

In addition, you may want to tape an identical card to a mirror, cupboard, or some other place where it will periodically confront your "eye-gate."

2. Say it. When you can, go beyond silent reading. Pronounce the words and listen to your voice. Studies show that this added vocal stimulus will help your mind assimilate the new material.

During one of the more ambitious phases of my life, I combined a mem-

ory program with a morning jog time. I'd tumble out of bed, fumble into my sweat clothes, grab a card, and stumble out the door. Sometimes walking, sometimes running, I'd glance at the card and quote the material aloud. As I look back on those mornings, I can remember where I was when I memorized certain verses. My mind apparently formed associations between the passages and the environment. These associations now act as memory aids.

Another place to "say it" is in bed before drifting off to sleep. Studies show that material memorized before sleep is retained longer than material learned during busy times, when many interfering stimuli bombard and clutter the mind. Pre-sleep memorization allows the new material to "sink in" during sleep. In the morning, when the material acquired eight hours earlier dawns fresh on your mind, say it over. Doing this will "lock it in." You'll find it coming to your mind throughout the day.

3. Hear it. If you have a cassette recorder, spend some time recording the passage on tape. My procedure is to work through a chapter or book, reading and rereading each paragraph three times before going to the next. When I reach the end of the chapter, I go through the entire chapter once. Then, when I am shaving, dressing, driving, working around the house, or doing something else, I listen to the tape. I try to keep up with the tape by quoting the material as the tape is played.

I find that a recorder helps me memorize when I don't feel like it. Maybe my mind is racing along with other things. Maybe I'm tired. Maybe I would rather daydream. Or maybe I just can't exert the mental discipline to concentrate on memorizing. At such times I can reach out and push the "start" button. Hearing my voice quoting Scripture pulls my mind into focus and gets me involved.

4. Write it. Accuracy is essential in memorizing Scripture. Start being careless and you'll become increasingly uncertain as to what is correct. Your confident use of Scripture will disappear. It is best to nail every verse down word perfect. One

(continued on next page)



way to insure accuracy is to write it from memory and check it against the Bible. You can then identify your mistakes and work to correct them. Of course, writing out a passage also helps to rivet it to your mind.

If you are alert, you will find opportunities to "write it" without having to make special time. I confess that once I scribbled out and checked a passage while "listening" to a sermon.

5. Repeat it. Unless you have a photographic memory, you will have difficulty memorizing Scripture without repetition. To try would be like a basketball player planning to score points without practice. Drilling is necessary. Each phrase must be repeated over and over and over until the brain is creased with the sound and rhythm of the words. And to be most effective, rote learning must be spaced. That is, it's better to repeat a verse ten times on ten different occasions than to repeat it 100 times all at once.

Once you have memorized a passage, never let it go. At first this will mean repeating it at least once each day. Later, you may find a weekly review sufficient. Some passages will require no more than a monthly review. But, at all costs, hang on to what you have acquired.

6. Study it. Nothing will aid acquisition of new material more than understanding it. So dig deep into the passage you are memorizing. Seek to understand what it means. Analyze key words and phrases. Underline, overprint, outline, and diagram the material. Note literary relationships. Look at the broader context. Explore cross references. Consult Bible dictionaries and encyclopedias. See what the commentators say. Become a scholar of every passage you memorize.

I use a study Bible with wide mar-

gins. Colored pencils highlight important terms (blue for time, green for location, yellow for deity, orange for people, etc.) A six-inch plastic ruler, number three pencils, and a three-ring notebook for charts and study notes are all part of my "mining" tools.

Study and memorization complement each other. The more thoroughly a passage is studied, the greater the potential for memorizing and remembering it. And the more thoroughly a passage is memorized, the greater the potential for productive study. Imagine the advantage of being able to close your eyes and mentally explore an entire passage for new insights into its unique structure, purpose, and message.

7. Use it. Some people seem to take pride in the quantity of Scripture they know. Obnoxiously they fling verses here and there to prove a point, silence a critic, or be "religious." This is not what I mean by using Scripture. I'm thinking of the prayerful, careful use of Scripture in our associations with others. Strengthening, comforting, rejoicing, explaining — there are many beautiful and natural opportunities to bless others with the Word.

Use the Word in warfare. Don't try to sock it out with Satan yourself. Use the Sword. Jesus did.

Use the Word in meditation. Many times you will be alone and without a Bible. Use these opportunities to bring into focus a passage of Scripture. Ask God to feed your soul. Meditating on the Word in the great out-of-doors will be especially meaningful. If you have trouble falling asleep at night, don't reach for a sleeping pill. Don't waste time counting sheep. Meditate on the Word. "He gives to his beloved sleep" (Ps. 127:2, *RSV*).

Don't give up.

From reading this you may have gotten the idea that I am a memory wizard and a paragon of mental strength and personal discipline. The truth is, I'm one of those guys who embarrasses people by forgetting their names. Once I got so frustrated with myself I sent away for a memory system advertised in the back pages of a magazine. (I've forgotten whose system it was!)

As for discipline, I let myself

down all the time. I'll read an article like this and get turned on to begin again. I'll launch into a new program, vowing to stay with it now and forever. A few weeks later I fizzle out.

Does that mean I shouldn't get up and try again? Maybe I was unrealistic in my goals. Maybe there are some things I can learn about memorizing procedures. Maybe I can get some insight into myself that will help me go farther the next time.

But throw in the towel? No. Memorizing Scripture is just too important. You know it is when you are actually involved in such a program. You know it is when the Holy Spirit brings to your awareness truth memorized years before but "lost" through lack of review. And you know it is when you keep the Word alive in your mind through consistent use. Really, when it comes down to it, what could be more beneficial to your spiritual health and growth than memorizing and meditating on the Word of God?

A bank uses the slogan, "Tuck a Buck a Day Away." They point out how a rather sizable savings can be accumulated in a few years by minimal daily investment. We can apply the same principle to the memorization of Scripture. We can invest a little time and effort and accumulate something far more valuable than money. Why not begin now and "tuck a verse a day away"? [†]

What About You?

Do you have a Bible memorization program? If so, we would like to hear from you. What blessings have you received? What methods do you use? What suggestions do you have to pass on to others? Write and tell us about your experiences in memorizing God's word and we will share them through the "Readers' Forum" page of a future issue of the *EVANGELIST*.

On the other hand, if you don't have a Bible memorization program but plan to begin one as a result of reading this article, we would like to hear from you as well. In several months, send us a report telling us about your progress, any problems you've encountered, and the blessings you've received. These, too, will be shared through the "Readers' Forum" page.



Understanding the Book of The Revelation

Dr. Jerry Flora illustrates a principle that applies to the study of all the Scriptures.

A FUNDAMENTAL principle* for understanding the Book of "The Revelation" is this:

All interpretation must begin with what it meant to the writer and to his original audience.

This principle is indispensable for all serious study of the Bible, for it establishes a point of control for our use of Scripture today. After all, the Bible is a collection of diverse documents written in three languages, by forty or more authors, over a period of more than a thousand years. We cannot approach this varied library and ask at once, "What does that mean?" Our first task must be to ask, "What *did* it mean?" That is, what was its significance to those who wrote and those who heard the writing for the first time?

The seven churches of Asia

John begins his document by specifying where it is to go: to the seven churches of Asia; that is, the message was sent to the Roman province of Asia in what is today western Turkey. The seven cities that John mentions are well known from ancient evidence. In fact, they were all linked together by the Roman system of roads in that part of the world. If a messenger set out

*This is the third of six principles for interpreting The Book of Revelation set forth by Dr. Flora in the book, *Adults Approach "The Revelation,"* published by Brethren House Ministries. In addition to Dr. Flora's explanations of each of these principles, the 68-page text contains various learning activities related to these principles, prepared by the Brethren House Team.

Copies of *Adults Approach "The Revelation"* may be obtained for \$8.75 (prepaid) from Brethren House, 6301 56th Avenue, N., St. Petersburg, FL 33709.

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from the great city of Ephesus to deliver John's Apocalypse to churches in the six other cities mentioned, he would proceed by Roman highways in a roughly clockwise direction, finishing his journey back at Ephesus where he began.

Matters of local interest

One of the intriguing discoveries of Bible study is that the letters to the seven churches refer to matters of local interest in those cities. For example, the seventh church, the one in Laodicea, is described as neither cold nor hot, but only a disgusting lukewarm temperature. The Laodiceans knew instantly what was being said. You see, that describes their city's water supply. Laodicea, unlike most ancient towns, had no good natural source of water. Some was piped in by aquaduct from nearby hot springs at Hierapolis, and some was piped in from Colossae where it started out as cold. But by the time water reached Laodicea, no matter where it came from, it was lukewarm, insipid, and unpleasant. How powerful then is the description of that church in that city as being just like the town's insipid water supply (Revelation 3:15, 16).

A few lines further on, John describes the Laodicean Christians as being rich (3:17). That is interesting, because the city prided itself on its great wealth. In fact, when a severe earthquake destroyed it around the year 61, Laodicea refused to accept any government aid. It rebuilt itself with its own private, local resources — a proud, independent, wealthy city! Compare that with John's evaluation of the church: "You do not realize," he writes, "that you are miserable, pitiful, poor, blind, and naked" (3:17, GNB).

And that's not all. Much of Laodicea's wealth came from a particular breed of black sheep grown in the surrounding area. Rich black wool, therefore, was one of the district's greatest exports. But the risen Christ speaks to the church through John and says, "I counsel you to buy from me gold refined by fire, that you may be rich, and white garments to clothe you and to keep the shame of your nakedness from being seen" (3:18).

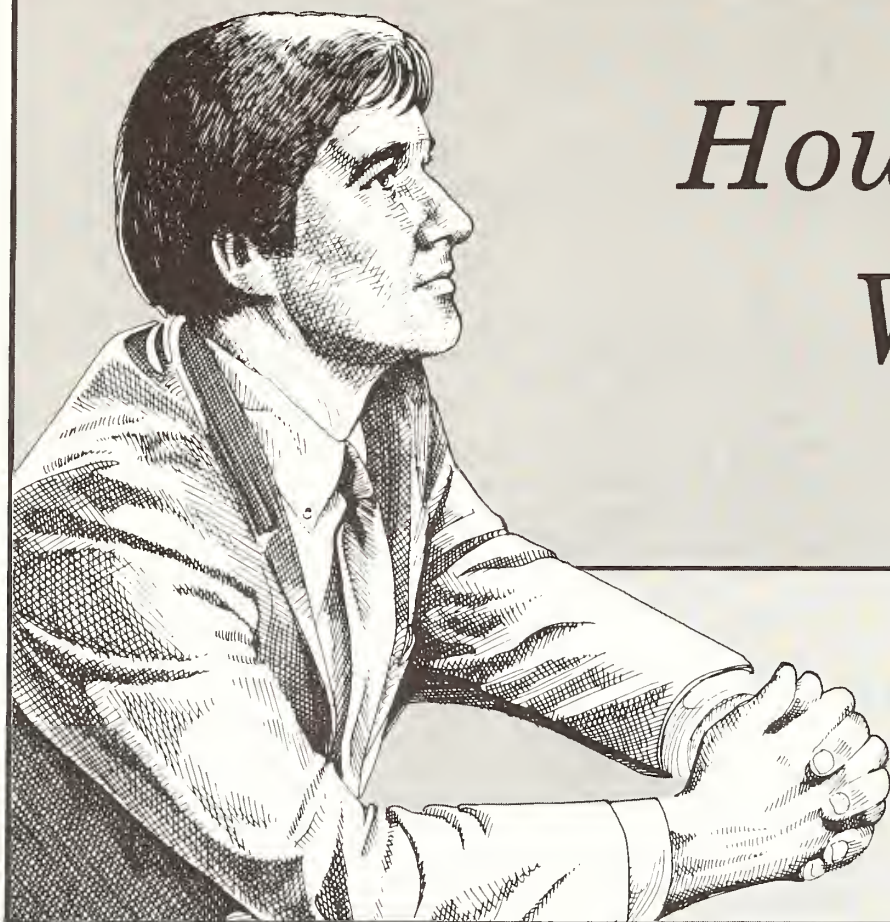
There is still more. Laodicea was also famous for its remedy for eye diseases, the famous Phrygian powder. Named for the Phrygian territory in which the city was located, this fine substance could be mixed with an oily base to create a healing eyesalve much needed in that part of the world. To the Christians in the city noted for this, the risen Lord instructs that they should buy from Him spiritual eyesalve to aid their spiritual healing (3:18).

The letter comes alive

How much the letter to Laodicea begins to come alive when we can understand something about that city's location, history, commerce, and public life! That is only one illustration of our principle, but it is a good one. The principle, again, is simple:

All interpretation of "The Revelation" must begin with what the book meant to the writer and to his original audience.

That is the control upon which all interpretation for our own day depends. Before we can point to the present or the future with any text from John's Apocalypse, we must be able to say clearly, "This is what it meant back there." Then, and only then, we can interpret it for here and now. [†]



How Shall We Pray?

By Winifred M. Millat

IN the summer of 1972, I stood at the ancient Wailing Wall in Jerusalem and wondered how many millions of people before me had come there in petition and had waited, as I did then, wordless, not knowing how to ask or seek.

For prayer, the simplest act of faith, often becomes the most complicated thing in the Christian's life. It is the thing we stumble over again and again; the thing we guess about; the thing we put aside for a while; and the thing we always return to.

Prayer is the depth of our need reaching out to the depth of God's love. When we pray, we move out of the center of action, and God moves into that center. Thus we are able to leave the source of our problems, ourselves, and come to the source of power, Christ.

When we pray, God moves back the horizons of our life and gives us visions and hopes. Suddenly, we are able to do the very best we can in the worst possible situation. We are really ushered into a new position,

for prayer moves us from where we are to some place better.

Prayer is mysterious, beyond the realm of human logic and understanding. In fact, prayer is not of this world at all, though it is practiced daily. Rather, it is a divine gift in the hands of earthly creatures. Since humans do not handle the gifts of God very well, this may be why prayer is such a consternation to so many of us. Yet, Jesus taught that we ought to pray and not grow tired or discouraged.

The disciples had been Jesus' followers a long time before they realized they were powerless. They couldn't figure it out at first. Then they decided they did not have success in their new life because they did not know how to pray.

They were right. A Christian who does not know how to pray, or who won't pray, is a Christian without power. He's out of gas from the very beginning.

We have to admit that ours is a godless age. In spite of all the Jesus movements and all the "talk" about God, our world is still not a good climate for prayer. It isn't that so many people are openly atheistic.

There are really not that many Madalyn Murray O'Hair's, and she's not our true enemy anyway. She is just an obvious one.

Our real enemy is that our God-consciousness has grown dim. God is not real to us daily. He's remote, and a person can't live a vital Christian faith until that person comes face to face with Christ. Many Christians I have talked with have not had this experience, and many do not particularly want it.

With the eclipse of our spiritual power, we Christians have become confused, and all kinds of brutal forces have seized control of our lives, our communities, our schools. We're tossed to and fro. We have no sense of "where we are." And knowing where we are in this world is very important.

My son once told me of working with a group of very slow learners. They constantly mystified him by asking over and over, "Teacher, where are we at?"

Eventually, he began to show them two things: where they were physically and where they were spiritually. He took a map of their state, showed them their town and

Mrs. Millat is a member of the Hillcrest Brethren Church in Dayton, Ohio.

where it was in relation to other nearby cities, and to the capital city. By the end of the year, they also knew where they were in the United States and among the continents and the peoples of the world.

In addition, through prayer and God's mercy, Christ bypassed those damaged minds and spoke to each child's heart and faith, until each came to know where he was in Christ Jesus: safe. After long months, they said joyously, "Teacher, we know now where we are 'at.'"

Some time ago I read in our newspaper of a basketball player who could continually hit the basket from any spot on the floor, including difficult, over-the-shoulder shots. When the sportswriter asked the player how he could be so accurate every time, he answered, "When you've been in basketball as long as I have, you develop a sense of where the basket is in relationship to where you are."

"Prayer is the depth of our need reaching out to the depth of God's love."

A sense of where you are and of where Christ is in relationship to you is very necessary. But modern man has been uprooted from the faith of our fathers, and many of us feel we are cut off from the eternal environment and from God. We feel that we should pray, but we sense that our prayer life is haphazard and inadequate.

Without prayer as a living communion with God, we are cut off from the source of our power. We who are supposed to be lights in the world have had our electricity cut off. When this happens, even though our faith still sounds great, it has no ability to perform. We have an energy shortage!

How are we going to restore our connection to the source of power? How are we going to get back our

close relationship with Christ. Or if we are Christians who have never had this close communion, the question is, How do I get it now, today, this moment when I need it most?



The way to become alive again is to pray. Now you thought I was going to say something spectacular, so you're disappointed. Or you say, "Oh, I've tried all that, and it doesn't do a thing for me."

But the world is dying. The church is dying. Christians — you and I — are dying, for a lack of prayer.

As Christians, we have to come to know the reality of Jesus through the reality of prayer. Do you remember the 40 days and 40 nights after the resurrection, when the Lord kept appearing all over the place? Wherever His disciples were, Jesus would come to them — on the road, in the upper room, at meal time. He did this so they would know He was always there. The last words He spoke were, "Lo, I am with you always, even unto the end of the world."

You remember the moon shots, how the astronauts appeared in our own living rooms night after night. If an electronic device like a television can bring explorers who are thousands of miles away into my living room, don't you think God, who energizes the electronic realm, can make you and me aware of His presence? The veil of eternity was split at the crucifixion, and we can certainly come into His presence.

But prayer is also personal. It is a private line to God, not a party line.

He gives each of us a private wave length, a clear channel. Our reception depends upon our willingness to block out all interference that might jam His signal to us.

Prayer must be like the police radio receiver: never turned off day or night. Prayer then becomes a line of power from God's Great Generator, which puts us in contact with the mighty forces and currents of His universe.

Then, too, there is sheer relief in prayer. We can come to God without pretenses or excuses or special preparations. All those false faces people love to wear; all those facades we use to impress others; these have no place in prayer. We can be ourselves, as good or as bad as we are.

After we have prayed, then comes the hard part: waiting in faith for the answer to come, knowing that it will come. And it *will* come, but perhaps not at once.

When we pray for a certain condition to be corrected or for a particular situation to come about, God will do it all right — but not just any old way. Quick, Lord, get it over and done with now, so I can go on to the next item. Instant prayer! Instant reply!

First, God must go back and right so many things: Build new foundations. Undo all the wrongs and correct all our mistakes. Make straight the crooked. Heal old, festering wounds.

"A Christian who does not know how to pray, or who won't pray, is a Christian without power."

Oh, what a very long time that takes! I have long since forgotten I ever prayed about that thing. Or I've given up hope and have tried to patch things up in my own ineffectual way.

But one day the answer comes! And I recognize it. But not just a
(continued on next page)

Women Meant to Serve

1887-1987

MISSION is our middle name — THE WOMAN'S MISSIONARY SOCIETY OF THE BRETHREN CHURCH. A century ago we were established to serve Brethren home and foreign missions.

SERVE BY

- financing mission activities
- encouraging missionaries by prayer and correspondence
- helping our seminary train ministers and missionaries

Although working out of local churches, our service has been far-reaching. It is also timeless; it flows out of God's desire for people of all times to come to Christ.

THEREFORE

- thousands of W.M.S. women **have** served
- eighteen hundred **are** now serving
- future members **will** continue to serve.

After all, we're just living up to our name.



CENTENNIAL

(continued from previous page)

part of the whole thing is corrected, but the entire situation is right, lovely, and complete.

So James, that most practical man, says over and over: "Be patient, brethren." Once having prayed, wait. The important thing is this: God does deal with our problems. He does answer prayers. But in His own way and in His own time. He will never permit us who brought about the problem in the first place, to dictate our shortsighted solutions to Him.

Remember all the old saints of God. Abraham waited 25 years for Issac. Moses wandered around that barren desert for 40 years before he received his call from God. Poor old Job sat on his dung heap in the midst of his boils, his pain, his loss and his faith, knowing that his Redeemer would come. Isaiah prophesied and David sang. And never having received the Promise as you and I have, these great old men of faith waited and died — knowing that the answer would come someday.

So we ought to get up and out of Sodom and Gomorrah, up and out of the lowlands and valleys. We ought to come up to the mountaintops where the great people of God have always gone in every age, up where the winds of faith blow freely and the promises of God stand sure.

"God does deal with our problems. He does answer prayers. But in His own way and in His own time."

But there is one other thing I would say to many of you, a personal thing.

What if He doesn't answer your prayer, the most important prayer of your life, the way you want Him to, the way He just has to — but He doesn't? Ah, yes. What then?

Then we have to strive to remember that God only takes away a good and precious thing in order to give

something better. We won't see that at first. Maybe not for a long time. Perhaps, never. But that will never detract from the "rightness" of what He has permitted.

When God, the surgeon cuts, He cuts deeply and truly, only so that the wound might heal cleanly and completely, from the inside out. And when the scar tissue has formed, it will not be very pretty. But it will be much stronger tissue than was the original. Any medical friend will tell us that.

This is life, the Christian life. It is finding and losing, and then another finding and a losing. But ultimately it will always be finding.

Out of the prayer of despair will always come hope.

Out of the prayer of darkness will always come light.

And out of death will always come life.

This is the eternal pattern, written all over the universe — in the vegetable world, in the animal kingdom, in you, and in me. For it was written first in Christ Jesus. Thank God that it is so. [†]

Which do you see . . .

The Congregation or the Cross?

By Betty S. Everett

A FRIEND had reluctantly gone to church with me. As we stood waiting for the usher to come up the aisle, she nodded toward him and whispered, "He's one of the meanest people in town!"

I had no chance to answer. It was our turn to be led to a pew. There I bowed my head and whispered a short prayer. Then I raised my eyes — to the empty cross that hangs at the front of our church. It is a plain cross, and always reminds me vividly of the price the Lord paid for us.

The service went well, and afterward several people came over to welcome my friend. But she was not impressed.

As we drove home, she said, "Your choir director and his wife are having problems. I work with their next door neighbor, and she told me all about it."

"I know," I replied. Our pastor had been counseling this couple, and many of us were praying for them. We were trusting that they would solve their problems without breaking up their home.

"And some of the others who were there — well, I don't see how they can call themselves Christians," my friend was going on. "I'm not interested in going to a church where the people aren't any better than I am."

I let her off at her home and thought of what she had said. The man who had ushered that morning was in business for himself, a business that sometimes required a firm stand with customers who had not paid their bills. It was a stand that might be misinterpreted.

But my friend was right about others in our congregation. Our members do have marital problems, arguments with their children, ill-

ness, and disappointments. Yet everyone there had confessed Jesus as Savior, and all were trying to live and grow in their Christian faith.

My friend did not know that the choir director with marital problems had given extra money to a youth program, and that his wife had given extra time to call on the sick. And some of the others had taken non-Christian ghetto kids into their homes for a special weekend and had given time and money to many programs both within the church and outside the church in the community. Some were teaching Sunday school or leading a Bible study or helping in the day-care center.

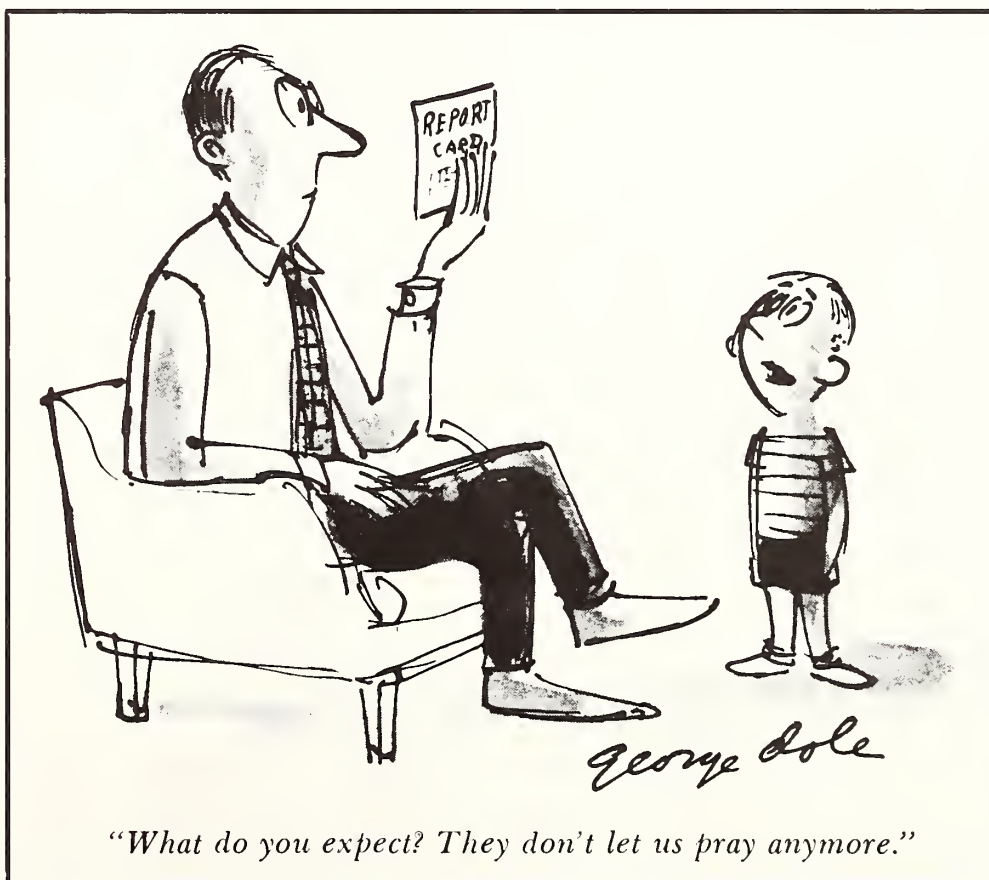
"We aren't perfect," I muttered to myself, "just forgiven!" I'd seen that on a bumper sticker a few days before. "But how can I make her un-

derstand that?" I wondered.

I thought back to the hour just passed. I had begun by looking at the cross, but I realized now that my friend had never seen the cross. She had looked at the congregation instead.

It is tempting for any Christian not to look at the cross for guidance, but rather at the congregation, especially those having trouble in their Christian walk. It's easy to find imperfections among any group of Christians. But if we look to the cross, we find perfection — and the promise that some day we will all achieve that same perfection with Jesus.

As we go to church each Sunday, let's look first at the cross and then, in the light of Jesus' victory and His love, at the members of the congregation and their struggles. [†]



Ms. Everett is a free-lance writer who lives in Defiance, Ohio.

The Potter's Hand

By Frederick J. Finks, Vice President For Ashland Theological Seminary



"Arise and go down to the potter's house, and there I shall announce My words to you." Then I went down to the potter's house, and there he was, making something on the wheel. But the vessel that he was making of clay was spoiled in the hand of the potter; so he remade it into another vessel, as it pleased the potter to make. Then the word of the Lord came to me saying, "Can I not, O house of Israel, deal with you as this potter does?" declares the LORD. "Behold, like the clay in the potter's hand, so are you in My hand, O house of Israel."

Jeremiah 18: 2-6, NASB

CLAY in the potter's hand . . . quite fascinating. He rotates the pottery wheel, tosses a lump of wet clay on the turning wheel, then carefully begins the process of shaping this formless lump into a useful pot.

Careful scrutiny reveals the delicate work involved. If the wheel spins too fast or too slow, it can cause weakness in the clay that would make the pot useless. The texture of the clay is likewise important. It must not be too wet or too dry, for again it would produce a flaw in the finished product. Yes, molding clay is a delicate task.

Seminary is similar to a potter's house, where men and women come much like raw materials, seeking to be molded into vessels worthy of God's use. I am continually amazed by the differences I see in students as they come through the Seminary's doorway.

Stop and think for a moment of

the variety of physical differences in the people you know personally, yet look at their similar components. Each one has two eyes, two ears, one nose, and one mouth. Yet, God has creatively arranged these on their faces to make each of them look completely different.

If physical features are so uniquely arranged, so is the inner person. Each student comes with a unique personality, spirit, and drive. Yet each shares the firm conviction that God has placed a divine call upon his or her life. So they come to study, to learn, to grow, to prepare, and to be molded by the Potter's hands.

What is the result? Vessels uniquely crafted to carry on the work throughout God's Kingdom.

. . . George came to ATS to prepare for the Navy chaplaincy. He found himself, several years after graduation, aboard the U.S.S. Biddle in the Mediterranean, off the coast of Lebanon during one of the worst crises of the Lebanese war. There he ministered to the 500 troops aboard ship — preaching and teaching the Word of God.

. . . Fred was a mechanic who owned a garage. Then came an unmistakable call to prepare for ministry. Without the benefit of an undergraduate education, Fred put his best effort behind his studies. The rewards included a Master of Divinity degree and the recognition by the Seminary faculty as an outstanding student spiritual leader. Today, Fred serves faithfully in the pastoral ministry.

. . . Winnie felt for a long time that God wanted to use her in a special way. Coming to ATS, she prepared for the mission field. Today she serves the Lord in Nepal.

. . . Milt was a highly successful attorney who found his way to ATS. He mastered every course he took, studying long hours in spite of his heavy workload. Today he continues

his law practice while also serving as an assistant pastor.

. . . Sam heard about ATS from a friend in Africa. He was young and had a wife and family. Yet, he felt compelled to be better trained. His studies at Ashland were just what he wanted. He was like a sponge soaking up water. He took every language course available — Greek, Hebrew, Latin, German, and Aramaic. Today he is busy translating the New Testament into his native language.

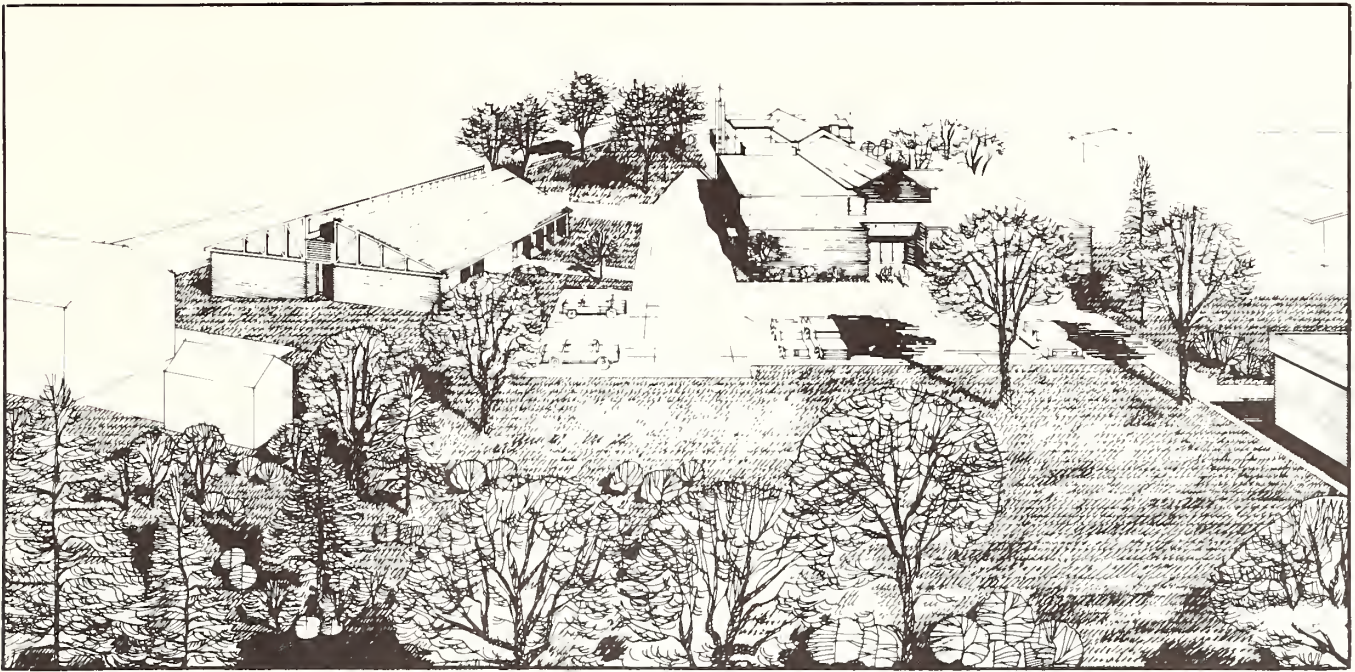
. . . Nancy came to ATS to prepare for a ministry in Christian counseling. She was an outstanding student and received high honors. Today she works in a major hospital providing counseling and ministry to many.

. . . Greg was at ATS training for the chaplaincy. He was part of the support team of "Operation Urgent Fury" — the invasion of Grenada. There he led worship services for the troops and even baptized one of the soldiers after his conversion.

. . . Allan drove his 18-wheeler down High Street beside the Seminary. He walked into the dean's office in his cowboy boots and hat



Be Part of History in the Making



ASHLAND Theological Seminary has launched "Partnership in Excellence," a major campaign to meet the growing needs of preparing Christian leaders to confront the global challenges that face the church.

A goal of \$1.5 million has been established by the Seminary. The objective of the campaign is to use one million dollars to expand classroom and library facilities. The remaining \$500,000 will be restricted to scholarship endowment and faculty development.

The architectural firm of URS Dalton is under contract to provide plans for the project. This firm's recommendation is to build a new, five-room classroom building on the property adjoining the present buildings and to expand the library into the existing classrooms that adjoin it. According to Dalton's projections,

this would be the most cost-effective means of meeting the projected needs for space.

The Seminary has completed several building projects since moving to its current location at the former estate of Ashland industrialist, John C. Myers. First came the construction of the present library in 1965. The student body totaled 50 at that time, with a book collection of 9,000. The library was followed by an apartment complex in 1970, Ronk Memorial Chapel in 1974, and a new classroom in 1979.

The most remarkable accomplishment is that the campus is totally debt free! All of the building projects have found wholehearted support and endowment, so that funding has been available through concerned Christians.

Today is no exception! The Seminary is committed to building the

classrooms and to completing the library expansion project debt free. The projected one-million-dollar cost is the largest goal to be assumed in any of our projects. Therefore, the challenge is before us.

Dr. Frederick J. Finks, Vice President for the Seminary, has said, "People need to understand that there is more to this project than bricks and mortar. Indeed, the physical plant is desperately needed, but the larger more significant issue is the training of Christian leaders that will be accomplished through this project. After all, that is what ATS is all about — the training and education of pastors, teachers, counselors, and missionaries."

Brethren churches and individuals can become involved and be part of history in the making by becoming a Partner in the work and ministry of ATS. [†]

(continued from previous page)

and said the Lord wanted him to preach. Today, he's following that call.

... Juan Carlos was a successful businessman, who owned his own business and lived in one of the city's nicest neighborhoods. He knew God had called him to the ministry. He sold his business and his home and came to ATS. His work among the Hispanics in Mexico and Califor-

nia has brought many to Christ and gained national recognition.

... Peter was vice-president of one of the nation's largest computer companies. His salary clearly put him in the top corporate bracket. Leaving it all behind, he moved his family to Ashland and is preparing to use his gift within the church.

These are but a few examples of

the lumps of clay thrown upon the potter's wheel at ATS. God has been busy fashioning His own design and shape within each. The impact they will have on the Kingdom may only be known by God Himself. But then that is all He asks . . . "Can I not, O house of Israel, deal with you as this potter does?" declares the Lord. Yes, Lord, keep on shaping and molding for the glory of Your Kingdom. [†]

ASHLAND THEOLOGICAL SEMINARY

Serving the needs of The Brethren Church

The following is a tally of Ashland Theological Seminary alumni serving throughout the Brotherhood:

Pastor/Church Work	100
Seminary/College	11
National Office	4
Missionary	5
Chaplaincy	4
At large	11
Retired	8
Total number of ATS Alumni serving The Brethren Church as elders	143

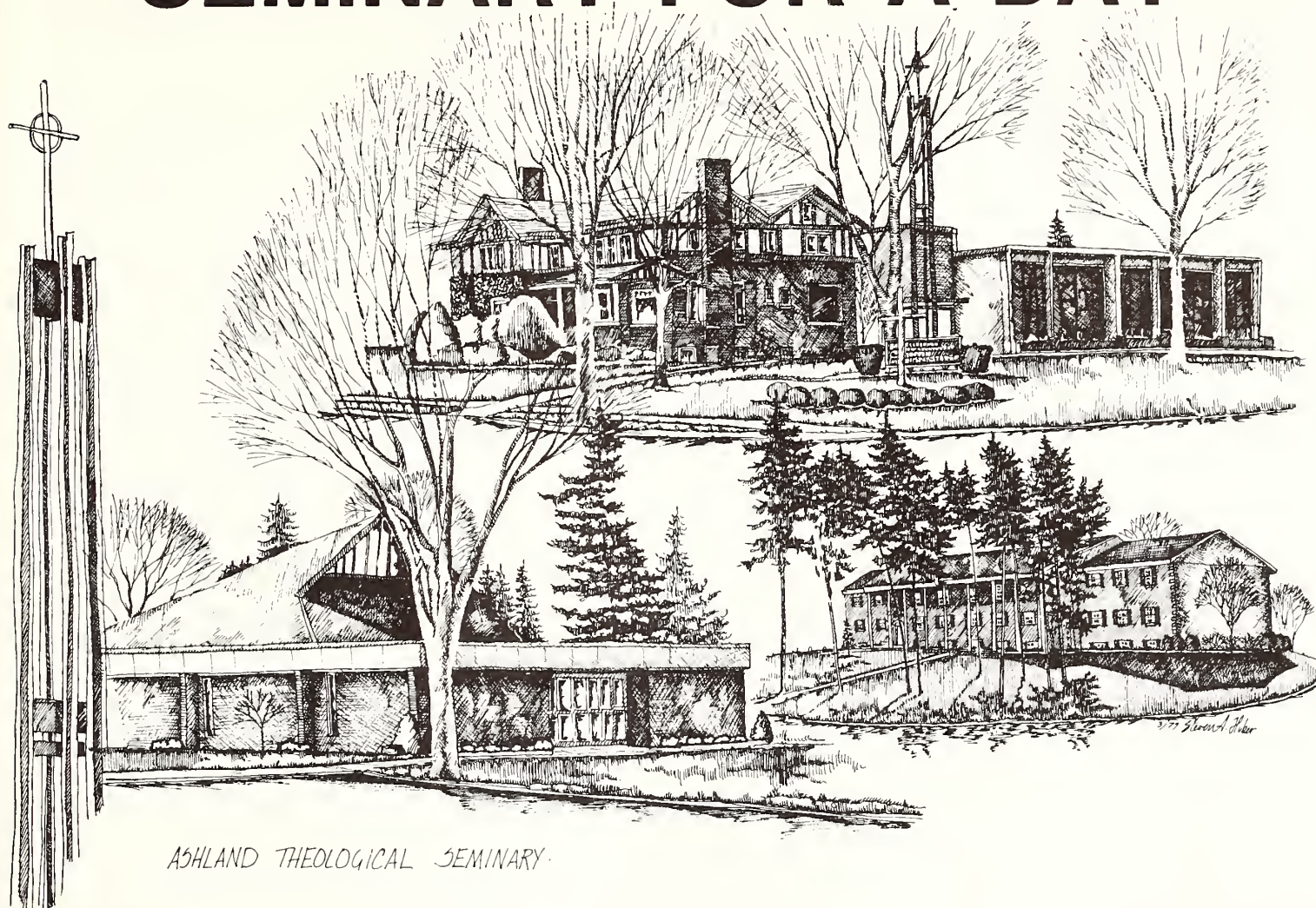
Financial Data

	1985	1986
Seminary Annual Operating Budget	\$877,300.00	\$914,966.00
Brethren Church Giving (Fair Share)	76,755.30	84,589.30*
Brethren Individual Support	25,686.25	16,455.77*

***Through November 1986**

***Encourage your church to support its Fair Share Commitment
of \$8.50 per member.***

SEMINARY FOR A DAY



ASHLAND THEOLOGICAL SEMINARY

TOPICS

Growing Responsible Churches
Creative Conflict
Making More and Better Disciples
Doctrine and Doxology
Creating a Vision for C.E. in the
Local Church
Touching the Unseen
Living Vessels — The Bible and
Archaeology

"What can we give back to the church?" This was the question raised by Dr. Joseph Shultz, President of Ashland College and Ashland Theological Seminary, in a recent meeting with Brethren faculty. "The Seminary has received so much from the church, now it's our turn to give back."

With this in mind, ATS is launching SEMINARY FOR A DAY, a one-day Seminary with

LEADERS

Dr. Fred Finks
Dr. John Shultz
Dr. Richard Allison
Dr. Jerry Flora
Dr. Mary Ellen
Drushal
Dr. Charles Munson
Dr. Ken Walther

the faculty of ATS going to the local churches and districts with topics designed to assist the church and church leaders.

Several seminars have already been scheduled, with others being planned. Those already scheduled are:

Ohio	Columbus	Jan. 10, 1987
Central	Davenport	Feb. 13-14, 1987
Indiana	Warsaw	Mar. 14, 1987



NICARAGUA

By Dale R. Stoffer

Dr. Stoffer, pastor of the Smoky Row Brethren Church of Columbus, Ohio, presented most of the following remarks as a panelist for the Peace Committee workshop, "Peace Points of View Toward Nicaragua," at General Conference. We appreciate his willingness to expand them slightly and share them in this column.

Phil Lersch

TWO major principles guide my presentation. First, God Himself has established two societal institutions, both of which have God-given responsibilities. The church is God's primary means for spreading His kingdom throughout the world. The state, on the other hand, is God's ordained means for protecting the good and punishing the evil. He has even given the state the power of the sword. Though both institutions have God's "stamp of approval," each has a separate agenda, which must not be confused with that of the other.

The second principle is that the church must never allow its agenda or mission to be dictated by political considerations of parties belonging to the political left, center, or right. The church's role in relation to the state is to be one of prophetic involvement. It must not take the view of a sharp separation between church and state — Christians, by their own involvement, must seek to infuse the political process with Christian values. Neither must the church take the view of uncritical support — Christians must maintain a prophetic separation from political ideologies. Only then can we challenge any political group, including the one with which we sympathize, to greater conformity to Christian values and truth. As Christians, our agenda must always be set by God's kingdom and His righteousness, never by the kingdom of this world.

Let me give a practical illustration of these principles. Chantal Logan, who attended the discussion on Nicaragua at General Conference, shared some insightful observations regarding church-state relations in

Colombia. (Chantal serves with her husband, Mark, as a Brethren missionary in Colombia.) She noted that some missionary groups openly support the government, which, though a republic, does resort to repressive and violent means in cracking down on insurgents. These missionary groups would not think of ministering to imprisoned leftist guerrillas, because such people seek to overthrow the government they support. On the other hand, other religious groups are firmly committed to the guerrillas, espousing a "liberation theology" that all too often has a strongly Marxist flavor.

Needless to say, there is no middle ground between the religious groups holding these two positions. There is no room for dialogue (even though both claim to be Christian!), because their positions have been "politicized" by their ties to a particular political viewpoint.

The challenge the Logans face is to maintain a ministry to both political groups. This is not a "safe" approach, because the government might view their visits to leftist guerrillas in prison as sympathizing with their cause. On the other hand, their presentation of the way of Christ as superior to the way of Marx does not particularly endear them to those supporting leftist ideology. But because the call of Christ supercedes any political considerations, they feel a need to minister to all and to speak to all in Christ's name.

Now let me apply these same two principles to Nicaragua. I have no doubt that America has some serious historical sins regarding Nicaragua, that there have been atrocities committed by the Contras, and that there are Christians who solidly support the Sandinista government. But I also have no doubt that Marxist-Leninist ideology is firmly rooted in the Sandinista government, that atrocities have been committed by this government, and that there are Christians in Nicaragua who strongly oppose the Sandinistas.

From a purely political standpoint, both the United States government and the Sandinista government have legitimate causes for their respective positions. The problem arises when Christians enter into the debate on this political level alone. The political polarization ends up polarizing the church as well, so that the church loses any effective voice. Nothing, absolutely nothing, is gained from a Christian perspective when this polarization affects the church.

If the church is to play an effective role in Nicaragua, it must retain its prophetic distance from the political agendas of the left and right. Not to do so traps the church in the polarizing agendas of these two extremes. (The polarized situation in Nicaragua accounts for the constant barrage of conflicting reports that one receives even in evangelical circles.)

Only as the religious left recognizes the evil inherent in Marxist-Leninist ideology; only as it is willing to bring criticism to bear on the Sandinista government for its abuses; only as it is willing to uphold the rights of Christians who are being persecuted by the Sandinista government as well as of those who support it; only then can there be constructive dialogue which can begin to break down the misinformation and the extreme positions.

Only as the religious right comes to recognize the economic and social plight of the people of Nicaragua that gave rise to the revolution in the first place; only as it is willing to pursue a course of reconciliation rather than confrontation through the Contras; only as it seeks honest dialogue with all Christians in Nicaragua; only then will a truly Christian agenda of faith, hope, and love be realized in Nicaragua.

It may be asked whether Christians can realistically make any difference in the situation in Nicaragua. They will make absolutely *no difference* if they approach the issue from a purely political viewpoint, where confrontation and the force of arms rule. If,

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Wildlife Refuge Protects Bible Animals

By Bill Clark

Mt. Carmel, Haifa — Atop this biblical mountain in Israel's north, approximately 2,000 acres of rugged forest accommodate and protect a growing population of rare, once indigenous wildlife species.

The conservation center is known as Hai-Bar Carmel (in Hebrew, *Hai-Bar* means wildlife). During the past ten years, nearly extinct species of biblical animals have been brought here for protection and restoration.

Among the creatures now found at Hai-Bar Carmel are the mountain gazelle (Hebrew *zvi*), and the roe deer (Hebrew *ayyal*). Here, one will also find the frighteningly endangered Mesopotamian fallow deer (Hebrew *yachmur*) — and this is the only place it can be seen in nature outside of Iran. These forests are also home to the wild goat (Hebrew *ez-bar*), which is considered the ancestor of our common domestic goat, as well as two species of wild sheep (Hebrew *keves-bar*).

The whole operation is tended by Salah Makladay, a member of the Israeli Druze community. Each morning, shortly after sunrise, Salah rumbles into the reserve in his open green Jeep from his home in nearby Daliat el Carmel and begins his daily chores.

While the animals are encouraged to browse in the forest, Salah also brings them high quality hay and food concentrates to ensure good nutrition. As wildlife biologists know very well,

proper diet is critical for health and optimum reproduction — and that's precisely the aim of the Hai-Bar project.

Breakfast for the animals is a notable event because of Salah's warm rapport with them. Hefting a bale of alfalfa hay on his shoulder, he'll walk to a clearing in the forest and whistle softly. Slowly the animals will step from behind their cover and walk cautiously toward the wildlife warden.

As Salah spreads the hay upon the forest floor, a gazelle will trot onto the scene. In a moment, one of the roe deer will approach as light of foot as Asahel (II Samuel 2:18) and start nibbling barely arm's length from him. Others gradually drift in from the dark depths of the forest and share in the repast, just as if they were fulfilling Isaiah's prophecy of peace.

One particularly charming young wild sheep, a female, approaches Salah for a brief pat on the head. Somehow, this creature wants the reassuring hand of friendship each day.

In a far corner, Salah has built a special compound for two young gazelles that he has been hand-rearing. Orphaned, the animals were brought to Salah, who accepted them as foster children. And just like human infants, these youngsters can place many demands on a man — from all the cares about health and well-being, to that insistent bleating at 2 a.m. when a



Photo by Richard Nowitz.

Game warden Salah Makladay lovingly holds a baby mountain gazelle.

warm bottle of milk must be prepared.

Most of the animals here are new immigrants to Israel. Although their ancestors lived upon these very mountains during the times of David and Solomon, the hazards of history drove later generations away to remote parts of the Middle East. The wild sheep had to be brought all the way from a German zoo. The fallow deer came from an Iranian reserve during the reign of the late Shah, and the roe deer arrived through the personal efforts of Prince Bernard of the Netherlands.

Illustrating the Bible

With the return of these animals, it again becomes possible to study them and to appreciate the rich literary language of the Scriptures.

For example, contemplate the words of Solomon when he said of the married woman, "Let her be as the loving hind and pleasant roe . . ." (Prov 5:19). The phrase becomes much more powerful after one has lingered for a while on Mount Carmel and observed the behavior of the female roe deer. She is a gentle creature, shy, devoted to her fawn, and she will not be tempted into a reckless adventure.

(continued on page 19)



Gazelles drink at a stream in the hills of northern Israel.

Photo by Gail Rubin.



Treasurer Ann Holt and Moderator James Randall burn the Elkhart mortgage, as Pastor Daniel Gray and Ministry of Property Chairman Ivan Eash look on.

Elkhart Church Burns Mortgage On Building Completed in 1985

Elkhart, Ind. — Just one year and five months after dedicating their new building, members of the First Brethren Church of Elkhart, on November 2, 1986, burned the mortgage on that building.

The new facility, dedicated June 9,

1985, was paid for in part with money received from the sale of the congregation's former building. But a \$50,000 mortgage remained.

This mortgage was paid off ten years early with gifts and pledge payments from members of the con-

gregation, Sunday school classes, the W.M.S., and the men's organization, and with money received from the sale of the parsonage last August.

The mortgage-burning ceremony was held during the Sunday morning worship hour on November 2, which was also the Homecoming service for the Elkhart Church. During the worship service, Pastor Daniel Gray praised the members of the congregation for their hard work of love and commitment in paying off the mortgage. He also challenged them not to rest on their accomplishments, but to continue looking to the future.

Each member present received a drawing showing planned future expansion of the building. The first area of growth will be an education wing for more Sunday school classrooms. The second is a fellowship hall. And the third is a larger sanctuary. The pastor challenged the congregation to start preparing now for the future expansion by setting 1989, the church's 100th anniversary, as the target date.

— reported by James Randall, Jr., moderator

Fairless Hills-Levittown Church Honors Pastor and Wife on Their 40th Anniversary

Levittown, Pa. — Rev. and Mrs. C. William Cole celebrated their 40th wedding anniversary September 20 by reaffirming their marriage vows in a ceremony performed by their son, Rev. Stephen Cole.

Following the ceremony, the Coles were honored at a reception hosted by the ladies of the Fairless Hills-Levittown Brethren Church, of which Rev. Cole is pastor.

The Coles had asked the women of the church only to serve the reception.

But shortly before the day of the celebration, they were told that the ladies were "taking over."

The Coles were both surprised and

elated when they entered the fellowship hall and found that the women had it all decorated — in red and white. The women also provided a wedding cake for the occasion and presented monetary gifts to the Coles.

Mrs. Cole was pleased to discover that she could easily wear her original wedding dress — since she now weighs four pounds less than forty years ago. As for Pastor Cole, he's not talking.

The Coles' son, Stephen, who performed the reaffirmation marriage ceremony, is also a Brethren pastor, serving the Newark, Ohio, Brethren Church.



Rev. and Mrs. Cole cut the wedding cake provided by the women of the Fairless Hills-Levittown Church.

Peace Points of View

(continued from page 17)

however, Christians in both America and Nicaragua hold tenaciously to a Christian perspective of reconciliation and dialogue, we might see some positive progress. And even if no dramatic changes are made in the situation by Christians acting according to the self-denying and otherworldly values of Christ, as least their efforts will bear testimony to the Lord of the universe rather than to man's inability to resolve differences except by the politics of power. [†]

Pastors' Conference Scheduled For May 5-7 in Indianapolis

Ashland, Ohio — The 1987 Brethren Pastors' Conference is scheduled to be held May 5-7 at Marten House (hotel) in Indianapolis, Indiana.

Cost for the conference will be \$195.00 per person, which includes lodging for two nights, meals from Tuesday evening through Thursday noon, and program expenses.

The speaker for the conference is yet to be announced. The pastors of the Indiana District are in charge of program and arrangements.

Brethren at Pleasant Hill Honor Oldest Member at Harvest Dinner

Pleasant Hill, Ohio — The annual Harvest Dinner of the First Brethren Church of Pleasant Hill, held November 2, had a special feature this year, for it was also the occasion to honor the church's oldest member, Earl Robbins, on his 100th year.

Robbins turned 100 in May, and the church had planned to honor him at that time. That celebration was canceled, however, because Mr. Robbins was ill.

Born May 13, 1886, on a farm two

miles west of Pleasant Hill, Robbins was a farmer himself for much of his life. He began attending the Pleasant Hill First Brethren Church in the late 1920's, and became a member in 1932. He served the church in several capacities, including as a deacon, and remained faithful to the Lord throughout his life.

In addition to the special recognition for Mr. Robbins, the Harvest Dinner included a meal featuring ham and turkey, and a play, "Patty Thinks Pink," presented by the Senior High Youth Group. The theme for the dinner was "Harvest of God's Goodness."

Three days after the dinner (on November 5), Mr. Robbins went to be with the Lord. The Pleasant Hill Church family is thankful that they were able to have this time of celebration with him before his passing.

— reported by Betty J. Shellenberger

AC Choir to Tour Europe; Tour Open to Others Also

Ashland, Ohio — The Ashland College Choir is planning a European concert tour for May 12–June 1, 1987.

The tour is also open to other persons who might wish to accompany the choir on this visit to Europe.

The choir will depart from Cleveland, Ohio, Tuesday, May 12, and visit London, Paris, Strasbourg, Lucerne, Milan, Florence, Venice, Seefeld, Innsbruck, Munich, and Rothenburg.

Cost of the tour is \$1,988 per person, which includes air transportation via regularly scheduled flights, all transportation in Europe, 19 nights lodging in Europe (twin rooms), continental breakfast and table d'hôte dinner daily, guided tours of nine European cities, and admissions and/or visits to numerous tourist attractions in Europe.

Persons desiring more information about the tour may contact Dr. Donald Rinehart, School of Arts and Humanities, Ashland College, Ashland, OH 44805 (phone 419-289-4142).

HolyLand Feature

(continued from page 17)

Or consider another remark of that wise king, "Deliver thyself as a gazelle from the hand of the hunter . . ." (Prov. 6:5). One who has seen mountain gazelles on the Carmel knows that the gazelle has two means of saving itself. First, it will stand perfectly still, ever alert, blending into the shadows of the forest. But then, if it is discovered, it bolts away into the brush with a light springing of its four feet together, bounding zig-zag through the brambles and leaping gracefully into the safety of the shadows.

While the reserve is not yet open to the general public — masses of tourists would tend to upset the tranquility, as well as the success of the breeding program — occasional guests are permitted in. Often enough, these include professors from nearby Haifa University, who are interested in studying the rare biblical animals. Also frequently found in the reserve are a dozen local high school students who volunteer to help Salah with his chores.

A good portion of the project's costs is borne voluntarily by Israeli conservationists. Some American colleagues have helped as well, through the New York-based Holy Land Conservation Fund, an organization of Christians and Jews who want to see biblical animals returned to the land of the Bible. [†]

Serious trouble comes when the New Year's resolutions collide with the old year's habits.

Many Americans no longer celebrate the arrival of the New Year — they celebrate the survival of the old year.

— Pulpit Helps



A LOW FLAME BURNING INTENSIFYING THE FLAME

NATIONAL FORUM ON THE FUTURE OF THE BRETHREN CHURCH

April 7, 1987

Columbus, Ohio

11:30 a.m. — 5:00 p.m.

Details below

This NATIONAL FORUM ON THE FUTURE OF THE BRETHREN CHURCH is open to anyone who has an interest in the future of our church. We will eat together at 11:30 a.m., then talk about our future until dismissal time at 5:00 p.m.

When we determine the number coming, we can then arrange for the meeting room.

It is an AD HOC meeting with no formal agenda and no hidden agenda. Sponsored by The Brethren Church, Charles Munson will be the convener. If you plan to attend, send a "yes" postcard to Charles Munson, 910 Center Street, Ashland, Ohio, 44805, telling how many. Local congregations might help financially those who want to attend. The only cost will be for the meal and transportation.

INTENSIFYING THE FLAME. "That every possible means for the conversion of souls should be put forth at all times and under every circumstance." So said Henry Holsinger and the early leaders of our church.

In principle that declaration still stands, but in practice one could question whether it is operative for us today. Whole congregations must be concerned about this Gospel mandate.

Guidelines Presented for Sending News Reports to the EVANGELIST

News reports from local congregations and about Brethren people make up an important part of the EVANGELIST. In fact, the "Update" section in which these reports are printed is one of the most popular parts of the magazine.

In order to inform EVANGELIST readers of the policy for the news section of the magazine, and in order to encourage more reporting from local churches and to provide suggestions for making such reports, the following guidelines are presented.

What should be reported?

Send reports of the special events in the life of your congregation — groundbreaking, dedication of a new building or addition, remodeling, mortgage burning, or a major milestone such as a 25th, 50th, 75th or 100th anniversary celebration. In addition, share accounts of unusual events in your congregation — a program or activity that was out of the ordinary.

And don't overlook the extraordinary in the ordinary. For example, vacation Bible schools and revival services are not usually particularly newsworthy, since nearly every church has them. But if your VBS is twice as big as ever before or your evangelistic services result in dozens of decisions and rededications, then these events

take on added interest.

Special honors to members of your congregation are also good news items. This could be recognition from the congregation or from the community or some community organization. Included in this category would be the ordination or retirement of a pastor.

News stories about your congregation or one or more of its members that appear in local newspapers can also be used in the EVANGELIST. Most newspapers are quite willing to grant reprint permission.

Finally, concerning what should be reported, two principles should be kept in mind. The first is the principle of the Golden Rule. Ask yourself, "Would I be interested in reading about this event if it happened in another Brethren church?" If the answer is "No," then others probably won't be interested in reading about it from your church.

The other principle is, "If in doubt, send a report." If the editor doesn't think the news item has general interest, he probably won't use it.

How to report news items

Activities should be reported promptly — whenever possible within a week after they occur. The report should be written while the excitement remains and the details are still fresh. In addition, news events need to be reported promptly so that they can be printed in the EVANGELIST as soon as possible. Waiting several weeks before sending a report may add another month before the report can appear in the magazine.

News reports should also give the

details. What happened? When? Where? Who was involved (was honored, attended, etc.)? Why did it happen? How many attended? If a new building or addition was dedicated, how big is it? How much did it cost? How long did it take to build? The more details the better. If some facts seem unimportant, the editor will omit them.

Furthermore, it is not necessary to prepare a polished report of the event. Just send the information (and a copy of the program if available), and the editor will prepare the story for publication.

Pictures should also be sent whenever available. While black and white pictures are preferred, color photographs are usable if of good quality (in focus, not too dark, plenty of contrast).

Here are some suggestions for good pictures: Move in close so that the subject (church building, group of people, whatever) fills the viewfinder. Capture the action (people talking rather than looking at the camera; a person being handed an award rather than posed with the award in hand). Keep it simple, with one center of interest and a minimum of confusing foreground or background detail.

Identify the people in the picture (but don't write on the back of the photograph; put the information on a piece of paper and tape it to the back of the picture). Also send the name of the photographer. All photographs will be returned.

The above is a summary of the guidelines for reporting news items and sending photographs to the EVANGELIST. To receive additional information and to obtain forms that can be used in reporting news events, write to THE BRETHREN EVANGELIST, 524 College Avenue, Ashland, OH 44805.

Klingensmith of Ashland, Mrs. Rinehart earned both her bachelor's and master's degrees from Ashland College.

Jan is married to Dr. Donald Rinehart dean of the Ashland College School of Arts and Humanities. The Rineharts have three children — Melissa, married and living in Chicago; Melinda, a sophomore at AC; and Todd, a junior at Ashland High School.

Making an open stand against all the ungodliness and unrighteousness, which overspreads our land as a flood, is one of the noblest ways of confessing Christ in the face of his enemies.

— John Wesley

Ashland Names Jan Rinehart City's Teacher of the Year

Ashland, Ohio — Jan Rinehart, a member of the Ashland Park Street Brethren Church, was named in December as Ashland City Schools' Teacher of the Year.

Mrs. Rinehart, currently a third-grade teacher at Grant Street School in Ashland, has 21 years of teaching experience, including two years in the Tucson, Ariz., Public Schools; one year in the Wayne County, Ohio, Schools; and 18 years in Ashland. She has also taught kindergarten and sixth grade.

The daughter of Dr. and Mrs. J. Ray

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Rev. Kenneth Solomon: Serving the Needs Of His Spanish-Speaking Congregation

The following article, written by Pam Daniel, appeared in the December 1986 issue of the Sarasota, Fla., Clubhouse magazine, and is reprinted here by permission. This article was one section of a five-part article entitled "Local Heroes," which told about five people in the Sarasota area who are "making a difference" with their lives.

WHEN Kenneth Solomon left 28 years of missionary work in South America to come to Sarasota's First Brethren Church, he assumed that meeting the spiritual needs of his Spanish-speaking congregation would be his mission. "But I learned that here, maybe even more than abroad, I had to reach all the needs of man," says Solomon.

Solomon came to the church after his son married the daughter of First Brethren's pastor. The young couple began working with migrant children but found the parents hard to reach. So in 1981 the church asked Solomon and his wife to start a home mission aimed at the Spanish-speaking community.

Solomon's congregation now includes Mexicans, Bolivians, Peruvians, exiles from Nicaragua and Cuba, migrant workers from many countries, and about 45 minor-league ball players.

"It's a struggle for these people," explains Solomon. "Many are newcomers and they have to make so many changes it becomes overwhelming at times." English is a problem not only for newcomers but also for old people who find they can't communicate with their English-speaking grandchildren and for U.S.-born migrant workers who never learned fluent English. Although migrant housing and health care is better here than in many areas, alcoholism, broken families and drug use are big problems in the camps.

A quiet man with an air of deep serenity, Solomon seems to address nearly every problem he sees. When migrants hesitated to come to services in town, he began holding regular services at the camps. To overcome their isolation, he's made the church a social center with fellowship meals, religious films and native musical services.

The church has a well-stocked food



Rev. Kenneth Solomon (at left, seated) and his wife, Jeanette (at right), with some of the Spanish-speaking ball players to whom they minister.

and clothing closet, and transients are likely to find a bed on the church sofa and a shower at Solomon's house. He holds pre-game services for the ball players and picks them up in a van for church. He takes the sick to the clinic, often waiting long hours to act as interpreter, and serves as intermediary between the needy and community agencies.

A one-man employment agency, he's constantly placing newcomers in jobs, even taking many to and from work in a church van. He knows every family in his congregation and what their financial situation is. Every week he delivers several hundred loaves of bread to families and, characteristically, to a nursing home and day-care center that have nothing to do with his congregation, but that he knows are in need. Lately he's even been picking up a preschooler every afternoon and driving him to a babysitter so his mother can keep her job.

Hard as the work is, Solomon says the rewards are immense. "Jesus said it is more blessed to give than to receive, and it is."

He's seen "inspiring and amazing" examples of courage in his congregation, and he has come to believe that there's great good in even the most dissolute people.

Solomon loves his congregation and he respects them. "We have the idea that migrants are lazy," says Solomon. "But they're harder working than

most North Americans. They love the out-of-door, sociable life of the fields and they take great pride in their work. They put the emphasis not on acquiring but on living."

Editor's note: Rev. Solomon underwent triple-bypass heart surgery on December 3. As of this writing, he is making a rapid recovery. The Hispanic congregation he pastors is celebrating its seventh anniversary this month (January).

Helen M. Jordan, a member for 75 years of the Waterloo, Iowa, First Brethren Church, celebrated her 90th birthday with an open house on Sunday, November



16. The open house, hosted by her adopted son and his wife, Mr. and Mrs. Kenneth Stultz, was held in the First Brethren Church building. During her 75 years as a member, Mrs. Jordan served her church as a Sunday school teacher and superintendent, several times as WMS president, and as a choir member. She was also the first woman member of the Ashland College Board of Trustees and served as secretary of the national WMS.

Photo by Kenneth Stultz.

From
The



Grape
Vine

Rev. James Sluss will be installed as the new pastor of the First Brethren Church of Roanoke, Ind., on Sunday, January 25. Rev. M. Virgil Ingraham has been serving as interim pastor of the congregation for the past couple of months.

Ron Pinsenschaum, a member of the Hillcrest Brethren Church of Dayton, Ohio, was named State Soccer Coach of the Year in 1986, and also (along with another coach) City of Dayton Coach of the Year.

The Bloomingdale Community (Brethren) Church of Valrico, Fla., joined with other community churches November 8 in a "Gospel Music Fest." The "Fest" included vocal and instrumental music and a five-minute sermon by the pastor of each church, including Bloomingdale pastor Charles Ankney. The purpose of the event was to "win souls for Christ." The youth of the Bloomingdale Church sold refreshments at the "Fest" in order to raise money for a youth ministry.

Remodeling work began December 8 on transforming the Brethren Publishing Company building into a Brethren Church Denominational Headquarters. By the end of December new windows had been installed and much of the interior of the main floor had been gutted in preparation for construction of the new offices. The work is progressing rapidly and the main floor should be completed by around the end of February.

The Carmel, Ind., Brethren Church has received final approval for its building plans from the Carmel Planning Commission and also the special approval from the Carmel Board of Zoning Appeals which is necessary to construct a church building. A groundbreaking service for the new building is planned for spring.

Attorney General Edwin Meese, Senator Mark Hatfield, Senate Chaplain Richard Halverson, and possible presidential candidate Pat Robertson will present addresses at the 45th An-

nual Convention of the National Association of Evangelicals to be held March 3-5 at the Hyatt Regency Hotel in Buffalo, New York. Other highlights will include a message by Tony Compolo at the World Relief Luncheon, addresses by evangelists Howard Jones and Ravi Zacharias, a Point/Counterpoint session on capital punishment, and a debate pitting "People for the American Way" Chairman John H. Buchanan against Forest D. Montgomery, counsel for NAE's Office of Public Affairs.

Rui-Juan Xiu, China's Woman of the Year for 1986, is an avowed Christian. Professor Xiu, a world-renowned scientist, directs a micro-circulation center, serves as vice-president of the Chinese academy for medical science, and participates on an advisory committee to the Chinese

People's Congress. "I have never denied my faith or my background," she said, "a fact that has caused many difficult moments and suffering. Now the difficult times are over, and we thank God for freedom and for our country's openness to the world." (From "Missionary News Service," December 1, 1986.)

Israeli scientists have developed an optical fiber capable of transmitting a high intensity laser beam that removes arterial plaque that sometimes leads to heart attacks. The fiber is placed in a catheter, inserted into a diseased artery, then slid along the path of the artery to the point of blockage. There it transmits a high intensity laser beam that literally vaporizes the obstruction. This technique may make heart bypass surgery a thing of the past.

In Memory

Edith Rebecca Hostetler, 88, December 14. Member of the Second Brethren Church of Johnstown. Services by Don Wagstaff, pastor.

Goldie A. (Young) Kramer, 84, December 11. Longtime member of the First Brethren Church of Roanoke. Services by M. Virgil Ingraham, interim pastor.

Othel Myer, 88, December 2. Member of the First Brethren Church of Flora and resident of the Brethren's Home of Flora. Services by Rev. Gerald Zook.

Mrs. Myrtle Hinkle, 85, November 18. Member since 1929 of the Mt. Olive Brethren Church. Services by Ronald W. Waters, pastor, and Rev. Thomas Geiman.

Charles F. Stednitz, Sr., 94, November 14. Member of the First Brethren Church of Falls City. Services by James Thomas, pastor.

Mary E. Shafer, 86, November 7. Member of the First Brethren Church of Falls City. Services by James Thomas, pastor.

J. Earl Robbins, 100, November 5. Member since 1932 and deacon of the First Brethren Church of Pleasant Hill. Services by Robert Westfall, pastor.

F. Harold Babcock, 86, November 3. Member and organist of the Washington Brethren Church. Services by John B. Mills, pastor.

M. Phyllis Zimmerman, October 27. Charter member of the Washington Brethren Church. Services in Saxton, Pa.

John R. Burner, 83, October 12. Member for more than 55 years of the First Brethren Church of Pittsburgh. Services by Norman D. Long, pastor.

Edna Wilson Dils, 80, September 6. Member of the Masontown Brethren Church.

James Makepiece, 78, August 27. Member of the Masontown Brethren Church.

More important than length of life is how we spend each day.

Goldenaires

Emory and Jeanetta Shifflett, 55th, December 24. Members of the Mt. Olive Brethren Church.

Herrell and Marie Waters, 60th, December 24. Members of the Loree Brethren Church.

Ezra and Mary Neer, 50th, November 14. Members of the Gretna Brethren Church.

Andy and Lenora Blumer, 50th, September 12. Members of the Milledgeville Brethren Church.

Weddings

Stephanie Fellows to Scott Edward Spraker, November 30, at the First Brethren Church of Burlington; Ronald L. Waters, pastor, officiating. Bride a member of the Burlington First Brethren Church.

Heather Bergklint to Jeff Parks, October 25, at the Milledgeville Brethren Church; Brad Hardesty, pastor, officiating. Groom a member of the Milledgeville Brethren Church.

Kathy Ann Wyant to Mark Allen Werner, October 18, at the Berlin Brethren Church; Ralph E. Mills, pastor, officiating. Members of the Berlin Brethren Church.

Robin Hatsinpillar to Bruce Plaski, September 20, at the Masontown Brethren Church; Rev. Charles Berkshire, officiating, assisted by Robert O. Byler, pastor.

Membership Growth

Gretna: 2 by baptism

Pittsburgh: 3 by baptism

Milford: 3 by baptism, 8 by transfer

Highland: 3 by baptism, 2 by transfer

Mt. Olive: 6 by baptism, 1 by transfer

Teegarden: 1 by baptism, 2 by transfer

Pleasant Hill: 3 by baptism, 5 by transfer

Johnstown Second: 1 by bap., 3 by trans.

Fairless Hills-Levittown: 5 by baptism

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

TIMOTHY

"Please tell me a Bible story," Timothy said to his Grandmother Lois.

As she made bread, Grandmother told the small boy a story. His mother and grandmother told him many stories from the Bible.

At supper time, Timothy stood tall and straight beside the table to say the Bible verses for that day. He was only eight years old, but he knew many verses.

As Timothy grew, he tried to show how much he loved God by doing the things he knew God wanted him to do. One day he said, "Mother, I love God. I want to work for Him. What can I do?"

"God needs many workers, Timothy," Mother said. "The next time Missionary Paul is here, talk with him. Perhaps he can help you decide how you should serve God."

Not long after that, Paul stopped at Timothy's home. "My how you have grown!" said the missionary. "Has your mind grown, too? Tell me what you have learned."

Timothy told Paul about the things he had learned in the synagogue school and from his mother and grandmother. "I know God is my Heavenly Father," he said. "I know Jesus is His Son, my Savior. I want to serve Him."

"You will make a good missionary," said Paul, as he laid his hands on Timothy's head. "Will you go with me to tell others about Jesus?"

"Yes, I will," answered Timothy.

Mother and Grandmother smiled. They were pleased that Timothy was going to be Paul's helper. They knew he would be a good minister for Jesus.

—Based on I and II Timothy



A Sharing Time

Here is a candy recipe. Make the candy, then invite one or two friends to your house and share it with them. Play a record of songs about Jesus. Sing along. Then read a Bible story (or ask Mother to read it).

Candy Snowballs

1. Mix 2/3 cup Eagle Brand Milk and 1 teaspoon vanilla.
2. Stir as you slowly add 4 cups of sifted powdered sugar. Mix until creamy and smooth.
3. Grease your hands with butter and shape the candy into balls.
4. Roll the balls in coconut flakes.

Today there are missionaries serving God in many parts of the world. Some are pastors. Others are teachers, doctors, nurses, farmers, pilots. Some work in other ways.

We have Brethren missionaries in South America. Argentina was the first South American country to which Brethren missionaries went. **Color Argentina red.**

Then Brethren missionaries went to Colombia. **Color Colombia blue.**

Now the Brethren in Argentina are sending missionaries to Paraguay. **Color Paraguay green.**



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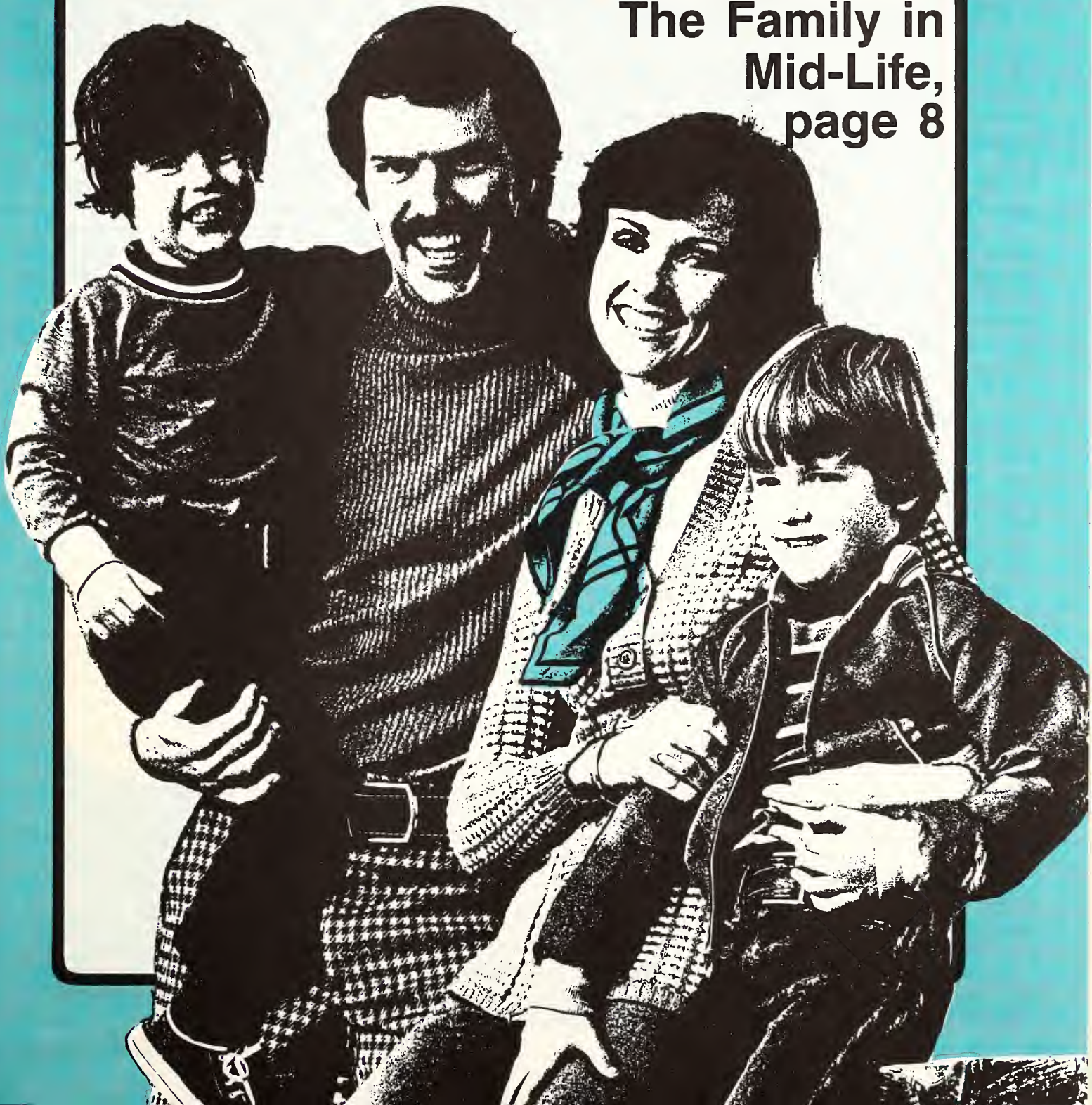
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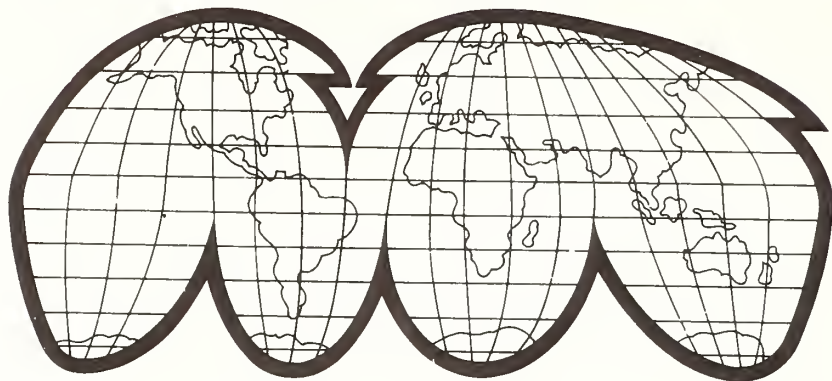
FEBRUARY 1987

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**The Family in
Mid-Life,
page 8**



Developing a Global Vision



by
**John
Maust**

Stock Up on Prayer

AT a first-ever meeting for Indian and Spanish pastors in Peru's Amazon River basin, each participant was asked to present two lists — one describing his church's needs, the other presenting his church's resources.

In this way, the churches with needs would connect with churches having the material and human resources to meet those needs. Thus the churches could combine forces in an attempt to reach the jungle with the gospel.

One by one the pastors stood. Many excitedly shared what was happening in their churches. But when it was his turn, a humble Indian pastor looked gloomy by comparison. He read a long list of needs: lack of mature leaders, scarcity of Christian literature, an inadequate church building, among others.

When asked about resources, he sadly shook his head. "We are a very poor church; we don't have anything," he said.

An awkward silence followed. Then suddenly, the pastor brightened. "But we can pray!" he exclaimed. "We pray a lot."

"Amen!" shouted voices around the room.

Prayer is a resource

Attendees were reminded then, as I was, that prayer really is a resource. Prayer is a necessary tool for spiritual renewal and for world (and personal) evangelism.

We don't usually think of prayer that way. For us, a "resource" is something measurable. It's some-

thing you can touch, put in the bank, or write down in the annual report. But prayer?

Mixed up priorities

Maybe our priorities are mixed up. I'm reminded of the cartoon showing a satisfied pastor and his secretary. "Finally!" he says. "My sermon is almost all ready. Now I just need a Scripture verse to back it up."

Sometimes we treat prayer like that. We come up with a church program or mission strategy. Then we iron out objectives and figure out the funding. Finally, when almost everything is in place, we pray. Rather than seek God's plan, we develop our own plan and then ask His blessings on it.

Now I'm all for strategy. And it's biblical to count the cost. But let's not forget prayer as our first and most necessary resource.

It's worth remembering that the world's first "missionaries," Paul and Barnabas, got their marching orders during a small-group prayer meeting in Antioch (Acts 13).

God's methods haven't changed over the centuries. William Carey, the father of modern missions, also felt led overseas through his daily, private prayer for a lost world. In fact, most missions movements in the U.S. originated with prayer, as small groups of believers sought God's mercies for a lost world.

But why should we pray? We pray for missionaries and evangelism because Christ commands it: "The harvest is plentiful but the workers are few," He said. "Ask the Lord of the

harvest, therefore, to send out workers into his harvest field" (Matt. 9:37, *NIV*).

Numerous other Scriptures emphasize the need for prayer. "Devote yourselves to prayer" (Col. 4:2) and "pray continually" (I Thess. 5:17) are among them.

Interestingly, the Apostles' job description listed just two tasks: "prayer and the ministry of the word" (Acts 6:4). How many of our pastors and missionaries could say the same thing?

We also pray because, as Paul told the Ephesians, "... our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Eph. 6:12, *NIV*).

Many Third World believers, such as the humble Amazon pastor, recognize this better than we do. They have seen Satan's ugly power demonstrated through witchcraft and sorcery, and they realize their need to depend upon God through prayer.

Paul concluded his battle plan for spiritual warfare this way: "Pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints" (Eph. 6:18, *NIV*).

Prayer changes things

When we pray, we recognize our utter dependence upon God. We recognize the battle is His, not ours. Very often, prayer brings fresh winds of spiritual renewal into our lives. Prayer changes us, as it does others and circumstances.

At the church conference mentioned above, I talked with three church leaders from the isolated Matses Tribe. This was their first contact with Peru's Spanish-speaking world, and they were extremely gratified and surprised to find Christians among them (having assumed all Spanish were pagans!).

"Now that we know you exist, we will pray for you," they said. Yes, the Matses, too, use prayer as a resource.

What about us? Are our churches characterized by prayer? Are our churches rich in supernatural resources? Are we "stocking up on prayer"? [†]

THE BRETHREN Evangelist

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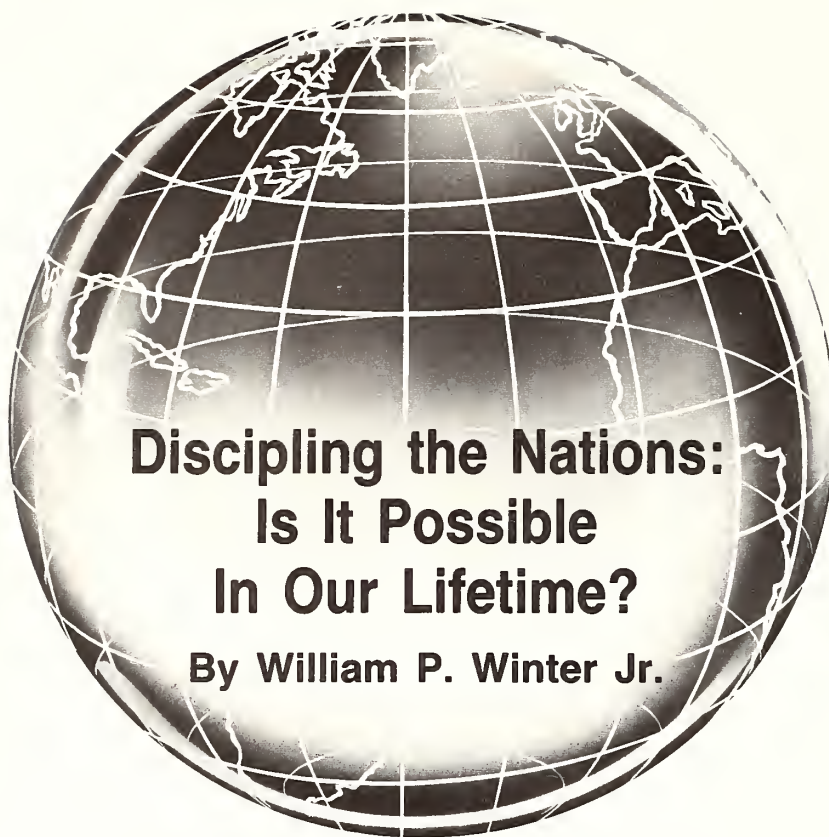
The editor has received some responses to his request for reports of those who read through the Bible in 1986, but would like more. If your congregation participated in this reading program, send a report, including the names of those who read all "66 in '86." Responses received will be included in next month's issue.

Remodeling continues: Work continues on the remodeling of the Brethren Publishing Company Building into a denominational headquarters, but last month's projection that the main floor would be finished by the end of February now seems a bit optimistic. The Publishing Company is finding that carrying on a printing operation in the basement of the building while the transformation takes place is more of a "challenge" than expected. But all are doing their best.

Answers to Little Crusader Page:

Fill in the Blanks: 1. Children; 2. Jesus; 3. disciples; 4. come; 5. arms; 6. blessed.

Love Verses: I love you, O Lord, my strength. Psalm 18:1
My command is this: love each other as I have loved you. John 14:15
If you love me, you will obey what I command. John 14:15



Discipling the Nations: Is It Possible In Our Lifetime?

By William P. Winter Jr.

THE ANSWER to the question asked in the title to this article is both "yes" and "no." Yes, it is possible. Yes, it is God's will and command. Jesus said, "Therefore go, disciple all nations . . ." (Matt. 28:19). Yes, it can be done by today's generation.

But *no*, it cannot be done at the current rate of work. *No*, Satan does not want it done, since it will take his kingdoms from him. *No*, you and I cannot do it alone. The entire Brethren Church cannot do it. But we can do our part.

What is our part? Richard Warren, pastor of a new and growing church in Saddleback Valley in Los Angeles, says that it takes all kinds of churches to reach all kinds of people. Different styles and liturgies are needed to reach different kinds of people. God is blessing many people who use various worship styles. Thus we can conclude that God has chosen The Brethren Church to carry out a unique part of His will of discipling the nations.

The Brethren have a good track record in many areas, such as in per capita giving to world relief and missions. On the other hand, we do

not have a good track record, in our generation, for planting growing churches. Why is this?

Praise God for our uniqueness

Perhaps one reason is that we have become apologetic for our unique character. But we should praise God for that unique character. My son is unique; my daughter is unique; my wife is unique; I am unique, and so are you. God loves us all, and each of us is valuable in His kingdom. That is good news!

God loves The Brethren Church, and He has given us unique talents to use for His purpose. We must get those talents out, dust them off, and become good and faithful stewards. We need to state again and again and to put into practice God's main mandate for our existence as a church — to disciple the nations.

If we can't do the whole job, what part of it can we do? I do not have a complete answer to that question. I am sure, though, that our part can be much greater than we even imagine. And I know that God has placed us in neighborhoods, towns, and cities where there are great numbers of undisciplined people.

According to Dr. Peter Wagner, statistics show that in the U.S.A. there are about as many believers

who do not attend church as there are active church members. There are many reasons for these unchurched believers. Some have moved away from their churches. Some were won through the mass media and never became part of a church.

These people do not have to be won to the Lord. They already know Him! So our task with them is much easier than trying to win an unbeliever.

The surprising thing is that the vast majority of these undisciplined believers are not integrated into a local church simply because no one ever invited them. Studies in some churches have shown that 100 percent of all new members have come through *personal invitation*. The message is this: millions of people, many of whom live next door, around the corner, or down the street, are ready to respond and are waiting for someone to become friends and invite them to church.

It is interesting to note that the fast-growing churches in America have aggressive personal outreach programs. These churches have mobilized significant numbers of lay people to this ministry. The methods and mechanisms vary greatly. Some use bus routes and make Saturday visits with the buses, inviting people to join them the next day to go to church. Others use home Bible studies; still others have aggressive personal evangelistic programs, such as Evangelism Explosion. But they all have some kind of aggressive outreach program.

Telephone marketing techniques

Norm Wham of the Beachview Friends Church of Los Angeles has borrowed from the business world and is using telephone marketing techniques. He has found that by making 10,000 telephone calls, a church can get a prospect list of 1,000 interested people. After a total of six follow-up contacts, 100 of these will become church members.

Wham says that if you want to start a church with 200 charter members, just call 20,000 people, do the follow-up, and you will have your 200. Simple? Yes! Easy? Far from it! There is an enormous amount of work involved.

Does it work? In the Los Angeles

Mr. Winter is a Brethren missionary serving in Buenos Aires, Argentina.

area, the Friends Church has started several other congregations with 100 and 200 charter members using this technique.

Will it work for you? I do not know. You will have to determine that. Will it work for me in Argentina? No! Why not? Very few phones! Wham says, "No problem, just knock on 10,000 doors. The principle is the same."*

Peter Wagner says that the greatest distance to missionary work is not the 8,000 miles to some distant, exotic place, but the 18 inches to shake someone's hand, look that person in the eyes, and share God's love in a meaningful way.

Do we want to grow?

Of course, we may not want our church to grow. Or we may not want to start a new church. Perhaps it is just too much work. Some people don't want children; they don't want all the work and problems that go along with raising a family. This is true of spiritual reproduction as well.

I had a person say to me once, "I don't like it with all these new people. I liked it better when we were just us few oldies. I'm going some place where there are no new people."

I also know of a church that was declining in membership, so a new group was invited to rent some of its facilities. The church on the decline did not realize that the new group was growing rapidly and would soon go from 50 to 300 people. The oldies could not stand all those new people around, so the new group was invited to vacate the premises.

These two illustrations demonstrate that some church bodies just do not want to pay the price for spiritual reproduction. They are comfortable with the status quo and do not want to change.

We must, however, be aware of the warning Jesus gave in the Parable of the Talents. He totally condemned the servant who did nothing with the resources that were given him, the man who did not want to take risks. The Lord said,

*If interested in exploring this method further, you may write to Norm Wham, %Beachview Friends Church, 714 Adams, #201 Huntington Beach, CA 92648 (phone 714-536-9696).

"... evil and slothful slave! ... throw the worthless slave out into the outer darkness" (Matt. 25:26, 30).

What do we need to do? Well, praise God, there is much that we **do not** need to do. We already have solid biblical doctrine. A few years ago I had occasion to sit under a missionary professor in Argentina. I

"God has chosen The Brethren Church to carry out a unique part of His will of discipling the nations."

remarked on the solidness of his teaching. With a grin he said that while he was not from The Brethren Church, he had borrowed his teachings from Brethren writers. *We have what the lost and undisciplined need; let's give it to them!*

Questions to help us get started

What each church needs to do, then, is to sit down and draw up a program that is workable in its own situation. We need to learn how to think, see, and feel as the unbeliever and unchurched do. Here are several questions that will help us get started:

1. Do we really want to grow and bring in new people? If the answer is no, pray for forgiveness and ask God for the grace to receive new people.

2. Who are the unchurched? Do a study to identify who and where they are.

3. What are their attitudes toward our church? Ask them in a non-threatening manner.

4. What are their personal needs? Ask them.

5. Can we meet their needs? If not, perhaps we can help them find someone who can. We are not the only church on the block, and we will never be able to minister to all people.

6. Is our place of worship adequate? Is it pleasing and inviting, or is it run down, more like a mausoleum, a place for the dead rather than a place to receive life? Do we need to redecorate or relocate?

7. Are visitors greeted warmly

and taken in hand? One church I visited with my family had no ushers, and we had to find our own seats, crawling over people's knees to get to them. The sermon was excellent, but the reception wasn't. We did not go back.

Four years ago, while studying in Carbondale, Ill., we visited a downtown church. We were greeted at the door, taken to individual classes, and introduced. Later, during the worship service, we were asked to fill out a visitors' card. At the close of the service, we were introduced to the congregation. Before we left our pew, a dentist came up to us, introduced himself, and asked if there was anything we needed. We frankly told him of our furniture needs. He loaned us one of the items and assisted us in locating others. Obviously, we made that place our church home while living in that area.

8. Is the worship service geared to newcomers or to the established members? (Both are needed, but not necessarily in the same service).

9. Does the music inspire and uplift?

10. Do the messages speak to the felt needs of newcomers? Is a clear, non-threatening, loving invitation given?

11. Are the messages clear, solid, prophetic messages of the basic gospel? The day of the social gospel is over. Churches that went that route are all but dead and gone. The alive and growing churches are those that preach the old-fashioned gospel.

Additional questions

There are many additional questions that need to be asked and answered, but here are a few vital ones that I will repeat: Does God want my church to grow? Do *I* want it to grow? Is it *possible* for it to grow?

Much prayer and seeking of God's unique direction for our unique situations will be required. A wealth of books have been published in the last few years that are very helpful. Also, church growth seminars are available for leaders. I would encourage you to explore and take advantage of these resources. I want so much to hear with joy our Lord saying to *you*, "Well done, my good and faithful servant." [†]

THE YOUNG FAMILY

By Robert M. Payne, Jr.



PAINTING a word portrait of the young family in our time is a difficult task. Many changes have occurred that make this so. One such change is the basic assumption that a family consists of husband, wife, and children. Today, this assumption is being challenged.

According to a recent *Newsweek* article,* the percentage of couples without children has doubled in the last few decades. Statistics show that today one out of every four married women between the ages of 25 and 34 has never had a child, compared to one out of ten women in 1960.

From these statistics it is apparent that more and more families are remaining childless. There are many reasons for this. One reason is that in some marriages, career and/or financial considerations take priority over having children. Another reason is that many couples fear that the quality of their husband-wife relationship will suffer if they have to share their lives with one or more additional persons. As one couple said in the *Newsweek* arti-

"Three's a Crowd," *Newsweek*, September 1, 1986), p. 68.

Rev. Payne is pastor of the Brethren Home Mission Church in Icard, N.C. This article is based on a message he presented at the Southeastern District Conference in September 1986.

cle, "We could not lead the kind of life we have if we had kids."

It seems that many people think they must choose between having children and having a good marriage or a successful career. This indicates that there is a need for stronger, healthier marriages and also a need for an understanding of the biblical view of the family.

I am concerned that many families are unaware of their purpose in God's plan. The purpose of the family is to glorify God. Many times in the Bible (see for example Rom. 15:6; I Cor. 6:20; I Pet. 4:11) we are encouraged to glorify God through our lives. If this is true for individuals and the church, it is also true for families.

What does it mean to glorify God in our family life? To glorify means to lift up, and when something is lifted up it becomes more visible. In other words, our family goals, lifestyle, interaction, etc., all should make more visible the person and presence of our Lord Jesus.

Basic biblical principles

In order for this to happen, I am convinced that certain biblical principles must be followed.

Charles Swindoll in his book, *Strike the Original Match*, lists four basic principles for healthy marriages. All of these are based on Scripture (Gen. 2:24; I Cor. 7:32-35).

The first principle is severance. When a couple enters into marriage, the former parent/child relationship is severed. The old way of interacting was to depend upon one's parents for physical, emotional, and mental support. After marriage this changes so that one relates to his or her parents as friends and peers. A new interdependent relationship is begun with one's mate, with each spouse committed to meeting the needs of the other. In order for this to take place, a clean cut must be made from the parents, for "a person cannot fully find room for his or her mate without being fully severed from his or her parents first."

The second principle is permanence. This means that one's marriage is viewed as a lifetime commitment. There is a bonding of two individuals into a unique oneness that preserves individuality yet produces something more loving, richer — something greater than any other human relationship. The only other relationship that has more depth and possibilities is our relationship with God. Marriage needs to be seen as a lifetime opportunity to enjoy one of the most deeply satisfying human relationships that God has made possible for us to share with another human being.

The third principle is acceptance. In order for real growth to

take place in marriage, a husband and wife must practice mutual acceptance. They must constantly reinforce the foundation of love, which has as its vital element accepting this other person just as he or she is. Ed Wheat in his book, *Love-Life for Every Married Couple*, gives a paraphrase of Romans 12:14-21 which reflects this type of accepting love. He says:

Bless and do not curse the one who is giving you a hard time. Be empathetic and understanding with your partner. Live in harmony with your mate. Do not think you are better than your partner. Do not act proud or conceited. Do not repay evil with evil (even in the most petty detail). Be careful to do what your partner considers to be right. As far as it depends on you be at peace in your marriage. Never take revenge. Consistently do kind things for your partner, no matter what treatment you receive. Do not let yourself be overcome by evil. Instead, overcome evil with good.

If we can practice these precepts, our marriages cannot help but be stronger.

The fourth principle is intimacy. This involves developing an openness to one's mate which allows the sharing of deep feelings and ideas without being guarded or feeling threatened. It involves being other-conscious rather than self-conscious.

One very practical exercise a couple can use to help each spouse become more other-focused is to make a list of needs. Each spouse should list what he or she would like the other to do for him or her. It might be something like cooking a special dinner, going out together, having a back massage, etc. This list can be as long as each person cares to make it, but it works better if it is limited to no more than 20 items. I can heartily endorse this idea, for my wife and I have tried it. It works!

Why is it necessary to work hard at our marriages? In addition to glorifying God and increasing the personal satisfaction of the marriage partners, it is necessary to work at marriage in order to have a healthy family life when children are born. According to one survey, the child-rearing period is the time when many couples describe their marriages as being the least satisfying.

Without doubt, children bring significant changes to the family relationship. There are more needs to be met. If the husband and wife have not been effective in meeting each other's needs, then the last thing they need is someone else who puts more demands upon their relationship. That is why it is so important that we strive for healthy, strong marriages.

To give a glimpse of the stress that parents, especially mothers, must deal with, I would like to quote from James Dobson's book, *What Wives Wish Their Husbands Knew About Women*. He says, "No one runs much faster than the mother of multiple pre-school children. Not only is she rushed from morning to night, but she experiences an unusual kind of emotional stress as well. Youngsters between two and five years of age have an uncanny ability to unravel an adult nervous system." Certainly, husbands need to give their wives a great deal of support, especially during the time when there are pre-school children in the home.

But just as a great deal of responsibility falls upon the wife and mother during this time, so also are there responsibilities that fall upon the husband and father. The father

seems in particular to play a critical part in the child's understanding of God. Gene Getz in his book, *The Measure of a Man*, tells of overhearing his two daughters (who were four and five years old at the time) talking. He was startled to hear one say, "You know, God is our heavenly daddy." He began to realize that his children's experience with him was becoming in a sense their experience with God. This realization makes it all the more important that fathers (parents) strive to be Christ-like in all that they do and say.

Being effective parents certainly involves much more than what I can discuss in this article. One point I don't want to leave out, however, is that parents are only *stewards* of the lives of their children. We do not, dare not, possess our children. Our goal must be to help them reach the God-given potential that is within each one. We want to see them as wholesome and godly adults, ready to take their responsibilities in the church and in the world.

Certainly, it is a great responsibility to enter into a marriage and to raise a family, but it is also a great privilege. I don't believe that God has given us any more precious or significant opportunity than being a family for His glory. [†]

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

"Little Things Mean a Lot"

"Little things mean a lot." This thought traveled around in my mind during most of last year. In fact, the bulletin board in our classroom carried this message during 1986:

What can we do to encourage one another? —

*give a hug
share a smile
speak an encouraging word
share a meaningful scripture
drop a note
make a phone call, just to say
"Thank you" or "I love you"
send a single flower with a note
lend an ear.*

And the list goes on and on.

Many of God's people are afraid to step out in faith and do these "little" things. Why? Maybe fear of rejection; maybe just plain fear.

How do we overcome this fear? Just

step out in faith and try it. Be obedient to God's leading. Get your marching orders from the Lord, no matter how small they sound. Most of our blessings do come from "small" efforts. TRY IT; YOU'LL LIKE IT.

James 4:17 tells us that to know to do good and not do it is sin.

First John 3:18 tells us to love in deed and truth, not just in word and tongue.

Hebrews 3:13 tells us to exhort (encourage) one another daily, while it is called TODAY.

My goal for 1987 is to do something, no matter how small, for someone every day. Just think how many will be encouraged if I hold to this for 365 days. What a thrill! Psalm 103:21 reminds us that we are His ministers — who do His pleasure.

MARY ANN KULLMAN
Lathrop, Calif.

Faith and Family

THE FAMILY IN MID-LIFE

By P. Kent Bennett



THE major characteristic of the family in mid-life is the mid-life crisis. Everything else in the family's life is colored by this crisis.

But is there really such a thing as a mid-life crisis? I assure you there is. Furthermore, every church that contains people in mid-life also contains people who are suffering through this crisis, probably in silence.

These are people who are in desperate need of a specialized ministry that is sensitive to their situation. If these people do not receive such a ministry, marriages will break up, children will suffer, and deep wounds will go unnoticed and unhealed. In addition, some of those caught in the silent desperation of this crisis will leave your church through the back door, never to return.

Yet, perhaps you are saying, "Let's leave this psychological stuff to the psychologists and psychiatrists and concentrate on spiritual truth." Believe me, we *have* left it to the psychologists and psychiatrists, but unfortunately very few people who experience this crisis ever go to a specialist, so they end up suffer-

ing through this experience alone and without help.

Furthermore, we can't leave psychology to other specialists, because *all truth is God's truth*, and true psychological growth aids true spiritual growth.

We also cannot ignore the mid-life crisis because the word of God contains accounts of real people who experienced this crisis and who fell because they didn't understand what was happening to them and because they had to face the crisis alone.

Moses experienced that crisis alone and ended up running from God and from life and ministry for 40 years. King David likewise went through this experience alone and ended up breaking three of the Ten Commandments before it was over. As a result, a baby died, the nation of Israel suffered, the name of God was blasphemed, and the sword of trouble and death hung over David's head for the rest of his life.

Yes, families, even Christian families, do face a series of crises in mid-life. And serious consequences can result when they have to go through this experience alone.

Exploring the mid-life crisis

Let's explore this important area together. We will look at **when** the mid-life crisis occurs, **what** it is, and **how** it can be worked through in constructive ways. Because soci-

ety is more aware of the changes women go through as part of their mid-life adjustment, I will focus primarily on how this crisis affects men and the resultant effects on the family.

By now I'm sure you are curious to know *when* the mid-life crisis occurs. Unfortunately, experts on this subject disagree as to the exact time. A number of variables serve to explain this lack of agreement. People have different genes, different backgrounds, different goals, different lifestyles, and different states of mind. All of these can influence when mid-life crisis occurs. Therefore, about the best we can say is that men and women can expect to experience this crisis sometime between the ages of 35 and 55.

It is an even more difficult task to describe *what* the mid-life crisis is. The mid-life crisis is a multifaceted experience. Everyone who goes through it will undergo a number of the same experiences. But there will also be significant differences in everyone's experience.

The mid-life crisis is a major life adjustment period. It is a time of settling into a new set of life realities, a turning point in one's attitudes about life and death. It is a time of career disruption and job change. It is also a high-risk period for marriages, and a time when many extra-marital affairs occur.

Rev. Bennett is pastor of the Waterbrook Brethren Church, Maurertown, Va. This article is based on a message he presented at the Southeastern District Conference in September 1986.

Mid-life crisis has also been called the second adolescence. The person going through it struggles with depression, anger, frustration, and rebellion. The crisis is all pervasive, touching the physical, social, cultural, occupational, and spiritual aspects of one's life.

The person who experiences mid-life crisis is like a mountain climber who, exhausted, reaches the top of his highest mountain. He looks back over where he has come from and forward to what lies ahead. He knows that he has climbed his highest mountain and asks himself, "Am I any different for having done so. Am I fulfilled by having done it? Have I achieved in life what I wanted to achieve?"

When we enter mid-life crisis, we realize that we are *never* going to reach all of our goals, never going to realize all our dreams, never going to achieve that utopian bliss we thought would be ours in mid-life.

Mid-life's four enemies

The man in mid-life crisis sees himself facing at least four enemies.

The first of these is his **body**. That body is communicating to him in undeniable messages — telling him that he is slowing down and losing his youthful appearance. His energy level is lower and his stamina is shortchanging him. His muscles are flabby and he is fighting the battle of the bulge.

His second enemy is his **work**, his vocation. He keeps wondering how he got trapped in this job and often feels that he has missed his calling in life. His work no longer challenges him, and he is on a treadmill. Daily he goes through a boring routine to meet his financial obligations. The major portion of his waking hours is spent at work, so the major portion of his life is filled with drudgery and stress.

His third enemy is his **wife and family**. If it weren't for his enormous financial obligations, he would quit that depressing job immediately. But he can't because he needs his salary to pay for his house, for all those insurance policies, for his children's education, and for those family vacations. If it weren't for all of his family responsibilities, he *could* give up that job and live more simply.

His final enemy is **God**. The mid-life man often envisions God as leaning out of the window of heaven, grinning fiendishly, and pointing a long, bony finger at him as He says, "You despicable, disgraceful Christian! You are the worst possible example of a mature man. You are selfish, filled with lust, lazy. You are so disgusting that I am about to spit you out of MY mouth."

Families face a series of crises in mid-life. Serious consequences can result when they have to go through this experience alone.

Mid-life man views God as his enemy — an *unfair enemy*. He says to God, "You made me this way. You gave me these drives and interests. You knew all about the change that would be coming in my life. You are the One who allowed the human body to age and finally die. You are the One who is really, ultimately, to blame for the mess I now am and am now in!"

People in mid-life crisis frequently undergo a drastic change in personality. They suddenly seem to be saying, "I've made up my mind; it's time to have a little fun." And so they begin the pursuit of a new god — the god of self-indulgence.

What is really going on here? What is the root cause of this period of turmoil and change?

The third period of evaluation

Mid-life crisis is the third period of evaluation and change in adult human development. The first usually takes place in the mid-twenties; the second at around age 30; and this one sometime between the ages of 35 and 55.

This period of life evaluation and change is the most intense and the most dangerous. In it we come to grips with our own mortality. Mid-life is a time of crisis because we are confronted with the fact that we are getting old and that we are going to die.

In this evaluation period we go through six distinct stages before we

settle down to face the reality of life ahead of us. The first of these stages is **denial** — it's not true. I'm really not getting older; I won't die. The second stage is **anger** — anger at everyone and everything. Our wives and families often feel that our anger is their fault. But it isn't.

Then comes the **replay** stage, in which we play the game one more time. One more of anything and everything for old times' sake. This over, we move to **depression** — depression because once again we are faced with the inevitable.

Stage five is **withdrawal**, when we begin to cut ourselves off from God and others. This gives way, at last, to the final stage, **acceptance**. Here we finally make peace with becoming older and with the inevitability of our own personal death. Suddenly we find our attitude changed as we stop moaning, "Oh, isn't it terrible; half the pie is gone?" and start rejoicing, "Wow, isn't this great; half the pie is still left?"

Moses' mid-life crisis

Let's now turn to Moses, a man who mishandled his mid-life crisis and ended up wasting 40 years while running away from God and from life. When Moses was 40, he was an honor graduate from the schools of Egypt and a man of power and authority there. He had climbed his highest mountain, it would seem.

Then Moses went out to look on the burdens of his brothers. As he did so, he saw an Egyptian beating an Israelite. Seeing that violent act, Moses looked to the left and right, to the front and back, then tried to solve the problem himself by killing the Egyptian. How sad that Moses didn't also look up. But many people in mid-life no longer look up to God.

Because of this violent act, Moses had to run for his life into the desert, where he wasted the next 40 years tending sheep for his father-in-law. Born to be Pharaoh, Moses in mid-life was a broken, empty, despairing man. As he wandered the backside of the desert, he must have cried many times, "Surely there must be more to life than this!"

But Moses was ripe for God to do a significant work in his life. So one

(continued on page 11)



Raising Our Awareness Of Social Issues

By Jean Lersch

THE Social Concerns Committee of General Conference plans to bring several concerns to the denomination this year through articles in the EVANGELIST. Lynn Ellis will share some of her experiences as a Christian social worker. Robin App will write an article dealing with a concern of hers. And Jan Hardesty will consider "The Church's Responsibility to the Mentally-Handicapped."

As an introduction to the work of the Social Concerns Committee, here are three excerpts from other organizations dealing with these issues:

1. SOCIAL ACTION COMMISSION STATEMENT National Association of Evangelicals

"Our message is first and foremost good news: news of the possibility of salvation from the lostness and corruption of life to which sin has subjected humankind. That corruption of life gives rise to many of the problems which we are apt to call the 'social issues' of our time. . . .

Mrs. Lersch, a member of Brethren House Ministries, St. Petersburg, Fla., chairs the Social Concerns Committee of General Conference.

when we present God's word regarding social issues, we are in reality encouraging Christians toward a practical expression of New Birth, and calling non-Christians to experience New Birth. . . ."

Samuel M. Brubaker, Chair

2. EXCERPT FROM "SHALOM!" JOURNAL

Board of Brotherhood Concerns of the Brethren in Christ Church

"To move from the Bible to concrete public policy proposals requires at least four steps: **first**, a decision to submit every political thought and action to biblical revelation rather than ideological bias; **second**, a careful analysis of the biblical material; **third**, a sophisticated study of society; and **fourth**, the formation and testing of concrete, specific proposals for public life.

"The starting point is to accept the political implications of the Christians' confession that *Jesus Christ is Lord*. If Christ is head of our politics, then Jesus will set our political agenda. Most Christians most of the time get their political opinions from family, friends and neighbors rather than Jesus. If we are serious about Jesus, however, that simply will not do. To refuse to let Jesus and his rev-

elation set our political agenda is finally to deny that he is our Lord.

"The second step, *careful biblical study*, requires a lot more than hastily stringing together a few proof texts. Step two really involves several substeps: attention to the total biblical story; the development of comprehensive summaries or paradigms on particular topics like the family or economic justice; and the articulation of a balanced biblical agenda of concerns.

"The fact that contemporary society is vastly different from biblical times underlines the importance of step three: *sophisticated study of society*. The most careful socioeconomic-political analysis is essential. This includes everything from getting one's facts straight about the actual number of homeless or unemployed persons to developing broad historical generalizations based on a careful study of history.

"Finally, in the fourth step, we need to *propose and test very specific proposals for public policy*. It is not good enough to say that the Bible demands justice for the poor. Someone needs to say what concretely that biblical concern means for reshaping current policy on welfare or economic foreign aid. To do that requires an application of the biblical paradigms to the complexities of modern society."

Ronald J. Sider

3. EXCERPT FROM "WASHINGTON MEMO" Mennonite Central Committee

"In centuries past, the principal causes of human suffering were earthquakes, drought, floods, pestilence, etc. In our time, the greater proportion of human suffering in the world is the result of policy decisions and actions of governments. In the 20th century, more than 98 million persons have been killed in war, over five times as many deaths as in the 19th century. In this century 85 wars were started before 1945, 120 since then, with four times as many deaths after World War II than before. Over 1 billion people (one-fifth of humanity) now live in countries controlled by military regimes. Clearly, in our life time, the amount of human suffering and death caused by the decisions and actions of governments has increased sub-

stantially. By the same token much of this human suffering and death is also amenable to, and could be reduced by, the actions of government."

4. CONCLUSIONS

What can we Christians in The Brethren Church learn from statements such as these?

1. As a member denomination in the National Association of Evangelicals, we are part of a larger group of Christians concerned about *doing God's work in the world*.

2. Dr. Sider, who teaches at Eastern Baptist Theological Seminary

and is president of Evangelicals for Social Action, reminds us that as Christians we must interpret God's word responsibly as we participate in our government. As citizens of a democracy, we *are* part of the government ("of the people, by the people, and for the people").

3. *The Washington Memo* interprets national legislation and policy, seeking to reflect the biblical concerns for justice and peace. Its statement calls us to examine carefully the editorials and other analyses we read about today's problems. We need to get our facts straight before we join causes.

The Social Concerns Committee of General Conference is seeking, through biblical study and the application of that study to today's problems, to lead the denomination in the ways outlined by the NAE policy statements to:

1. "Raise the awareness of Christians regarding social issues;"

2. "Discern from the Scriptures the will of God regarding these issues;"

3. "Communicate [to The Brethren Church] in ways that will strengthen obedience to Christ and enhance the Church's witness to the world." [†]

The Family in Mid-Life

(continued from page 9)

day he saw a bush that burned and burned. "How unusual!" he thought to himself. "I wish I could be like that bush. I once burned like that in deep compassion for others. But I burned out, and for 40 years I've been a heap of ashes."

In mid-life we, too, say to ourselves, "I used to burn like that, with love for my Lord, my wife and family, my job, and for others."

Notice that the resolution of Moses' mid-life crisis came when he turned around to see *why* that bush kept burning. This was his moment of truth.

Exodus chapter 3 tells us that the angel of the Lord appeared to Moses out of the midst of that bush. When the Lord saw that Moses was at last interested enough to find out why this bush was burning, then He called him by name. "Moses," He said, "take off your shoes. This is holy ground."

Then God explained. "Moses, you are not in the presence of an unusual bush; you are in the presence of the living God." There was nothing special about that bush. Any bush would have done. It was God in the bush that sustained the fire. Likewise, it is God in a man who sustains the fires of marriage, of vocation, of Christian caring and commitment.

Forty years earlier Moses had looked into a mirror and said, "Man, what a 'bush'! If there ever was a man raised up to save Israel — to do a great work — I am that man." With that thought, Moses went out to fail and to burn out.

But now in mid-life, Moses hears God speaking to him. "If you will let Me be God, I will do through you what you tried unsuccessfully to do yourself at the start of your crisis."

It was a hard lesson for Moses to learn, so the Lord spoke again. "What's that in your hand?" he asked Moses. The human hand symbolizes human strength and self-sufficiency.

Moses answered, "It's my rod. I use it with my sheep. I picked it up in the desert. It's like a part of me now." Moses was still relying on himself.

God speaks again: "Throw it on the ground and I will show you what it really is." When Moses obeys, the rod becomes a serpent. In his mid-life crisis, Moses had started to serve the devil. The serpent starts to chase Moses, and Moses does what he has been doing for 40 years — he runs away.

"Stop running!" God commands. "Take this situation by the tail."

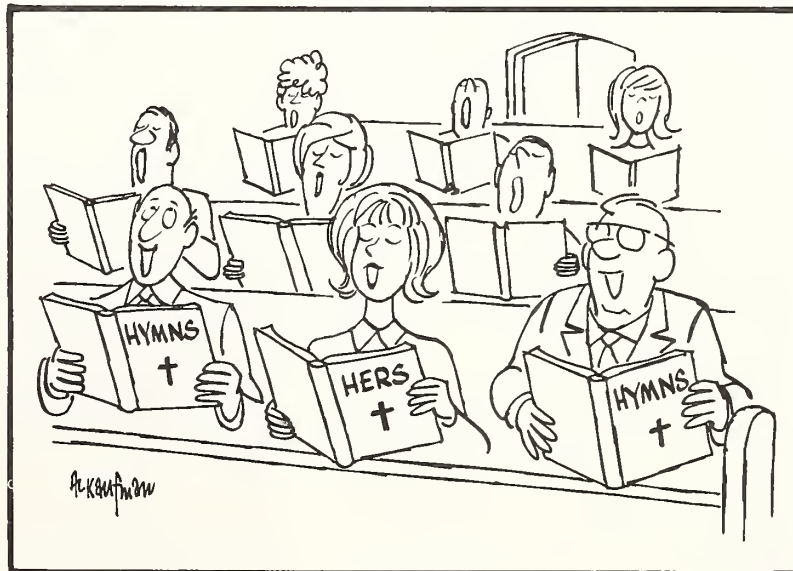
"By the tail!" Moses says. "But what about the other end?"

"Moses, take the tail. I am God and I'll take care of the other end. The victory over life and death is my battle, as your God. You get that

serpent or it will get you. Grab it by the tail."

So at last Moses faces death and aging and puts forth his hand and takes it be the tail. Moses takes that serpent, that crisis, by the tail, and it becomes the rod of God — a symbol of the strength of God in his life, adequate for every situation. And Moses and God walk on into the future together.

The same can be true of our lives. When we face and accept and pick up the rod, which is the symbol of our defeat in mid-life, it becomes a symbol of the fact that God has taken over. He will now give us strength. He will go with us through the aging process. He will go with us through death and into eternal life. And when God is within us and in control again, we will burn with a durable flame that will ignite our Christian commitment, our marriage commitment, and our commitment to live to the fullest as long as life shall last. [†]



Continuing a Tradition of Caring

By Rev. Doc Shank

President, The Benevolent Board of The Brethren Church

FROM the beginning of this century to the present, The Brethren Church has taken seriously the need to serve the aged and to help the infirm within her membership. This concern was first manifested when the church established the Brethren's Home at Flora, Indiana, where through the years many have found a home away from home. From time to time improvements have been made on the Brethren's Home, and today we have a modern facility that serves well.

In the early 1970s, another home was built known as Brethren Care of Ashland, Ohio. This home, likewise,

has undergone changes and improvements, all of which have helped it to serve better.

Although each of these homes has its own board of directors, the Benevolent Board supports each facility in various ways. The Benevolent Board meets yearly with the board of each home in order to hear reports and approve board membership. Through the gifts of the Brethren, the Benevolent Board has been able to help each home by providing funds as needed.

The Benevolent Board also operates a retirement facility known as Buckeye Apartments, located in Ash-

land. The Board has subsidized this apartment building in the amount of \$600 per month for several years.

In addition, the Board has paid a small amount each month to eligible retired pastors and widows of pastors. This is known as the Superannuated Fund.

All of the above have been possible because of the faithful support of the Brethren. For this the Board says "Thank you."

The Board is now exploring other ways in which to be more helpful to more people. By General Conference, we hope that details can be worked out and the plan reported. [†]

The Brethren's Home: A Director's Viewpoint

By Austin Gable

AS a member of the Board of Directors for the Brethren's Home at Flora, I have been asked to share a brief report of the operation of the Home throughout 1986.

I am happy to report that we have continued to upgrade and improve the Flora facility. At this time we are just finishing the refurbishing of the public areas — the entrance halls and lobbies. New circulating whirlpool tubs with chairlifts have been installed in the central bathrooms, and these rooms have also received new paint, floor covering, and light fixtures.

In addition, new carpet and drapes have been installed in the resident room on the south wing of the nurs-



Rev. Gable is president of the Board of Directors of the Brethren's Home of Indiana, Inc.

ing home, and this area has been painted. The food storage areas and kitchen have likewise been reno-

vated and painted.

I am also happy to report a continued upgrading of services and



Above, recently refurbished lobby at the Brethren's Home. At right, new whirlpool tub and chairlift.



patient care throughout 1986. At present — and for the first time in recent years — we have three or four empty beds, and I urge the Brethren to think of Flora in any time of need. Our goal is to minister to our residents, not only to give

physical care, but to provide an environment that shares the spirit and love of our Lord Jesus Christ.

In closing I want to say "Thank you" to all who have been regular donors, as well as to the employees, whose dedicated and faithful service

makes the work at the Brethren's Home possible.

If you can come and visit us at the Flora Home, we invite you and welcome you at any time. [†]

Voluntarism — the Secret To More Interesting and Exciting Living

By Mary L. Blue

ALL of us know the verse John 3:16 — "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

One of the key words in this verse is "gave." God loved us to the ultimate, so He gave His ultimate for us — **His Son Jesus Christ**. This puts a different light on this gift of love. We can't earn it or buy it, because it's a **gift**. But we can respond to that love, so freely given to us, by sharing the resources we have through volunteering.

Volunteers are an important piece in the Brethren's Home picture. They play a significant part in the daily activities and social program. They provide stimulation from the world outside the facility. And to-



Brethren's Home residents working together on a project.

gether, they contribute countless hours of assistance to and support for the residents and staff.

Our volunteer program is for both young and old, male and female, the busy and those who have more time

to spare. Only through the volunteer program is it possible for the gift shop and the comfort-making project to function. Volunteers also make possible the one-to-one visitation
(continued on next page)

Ms. Blue is Activities and Social Services Director at the Brethren's Home.

Brethren Benevolent Care

program and the resident assistance plan, which are vital to the social life of our residents.

Not all volunteers come from the outside community. Some come from within the health care and retirement center itself. Residents volunteer for committees, which make up the Residents Council. Other residents assist with the new-resident program. In this program, residents who have adjusted to life at the

home welcome and lend an understanding ear to new residents who are making the adjustment from living in their own homes to life in a health facility environment.

One outstanding volunteer residing in the health care facility is Delite Helm. After moving to the Brethren's Home from Chicago, she said, "My pastor advised me to be useful." Three weeks after being admitted to the home, she approached

the Activities Director and asked when she could start a discussion group to help others grow both mentally and spiritually. She has also found another mission — being a special friend to a stroke victim. She visits, listens, and supports this person, and together they find life interesting and meaningful.

The residents of Brethren's Village also support the health care volunteer program in many ways. They continue their loyal support for our comfort-making project. They do all the cutting and sewing in a mobile home, where they join community volunteers. The Brethren's Village residents also volunteer to work in the gift shop daily. And volunteers from the Village and the community conduct weekly Bible studies and provide music for worship and memorial services.

There is a secret for living that can make life interesting and exciting, no matter what your age. That secret is doing something for someone else — giving of yourself just as the Lord sacrificed His Son. The key to this secret for living lies within your heart. Why not investigate ways in which you can share your life by volunteering at the Brethren's Home or at a nursing home or hospital near you? [†]

Brethren's Home Resident Receives National Recognition

Miss Fern Brown, a resident of the Brethren's Home, recently received a 50-year-service award from the American Dietetic Association in recognition of her longstanding membership in this association. At right, Mrs. Barbara Mayfield, Consulting Dietitian for the Brethren's Home, presents the award to Miss Brown.



Improvements at Brethren Care

By Darrel Barnes

BRETHREN CARE of Ashland has completed another fine year of service to our residents. Though our census remained lower than we had hoped, the facility was able to meet all obligations. Cost-control became a top priority throughout the year.

An ongoing interior painting program has significantly changed the appearance of Brethren Care. Almost two-thirds of the residents' rooms were repainted during 1986.

Mr. Barnes is Administrator of Brethren Care of Ashland.

The kitchen area and storage rooms also received a face lift during the year.

Other major projects completed in 1986 included purchasing a more efficient phone system, a higher-output copy machine, and a dishwarmer. In addition, our employee hospitalization coverage was changed in order to provide a substantial reduction in cost to our employees without reducing benefits.

Since Brethren Care has always suffered from a lack of storage space, the Board of Trustees approved construction of a 2,100-square-foot stor-

age building. Construction began in December and should be completed sometime this month (February). Plans are also being made to demolish an old farmhouse adjacent to the nursing home, possibly to be replaced by a much-needed parking lot.

We would like to thank all the individuals and groups who faithfully donated items and monies to Brethren Care in 1986. These generous gifts have enabled us to continue our ministry to those we serve. Your continued support will be very much appreciated. [†]



Garber Brethren Church building with the new addition at the right.

Garber Church Dedicates Foyer Of New Addition December 21st

Ashland, Ohio — The Garber Brethren Church of Ashland dedicated a new foyer to its church building during the morning worship service on Sunday morning, December 21.

Rev. Russell King, pastor of the Garber congregation, presented a message on "Giving Gifts to God" during this special dedication service. Following the sermon, the congregation

joined in a Litany of Dedication.

The dedication service concluded with a ceremonial opening of the foyer doors. Participating in this ceremony were Conrad Griffith, chairman of the Property Ministry, which is in charge of the building project; Rev. Smith Rose, moderator of the Garber Church; and Pastor King.

The new foyer is the first section to

be opened for use of a two-story addition to the church building. It provides a new main entrance to the building as well as an entrance for the handicapped, a welcoming area, and a new stairway to the basement.

The remainder of the addition will contain a new entrance to the nursery on the main floor, men's and women's restrooms on both levels, and a new kitchen, classroom, janitor's closet, and food pantry on the lower level.

Work on the addition began during General Conference week in 1985. Simonson Builders of Ashland constructed the basic shell and did the heating, plumbing, and electrical work. The remainder of the labor was done by members and friends of the Garber Church.

Part of the financing for the addition came as a loan from the Revolving Loan Fund of the Missionary Board of The Brethren Church. Remaining funds have come from members and friends of the congregation through faith promises, memorial gifts, and other contributions, which have been given over a two-year period.

Work on the church building continues on a "pay-as-you-go" basis. The next project to be completed is the installation of new drywall, paneling, and wiring in the old basement area.

— reported by Rev. Russell King

Missions Offering is Highlight Of Christmas at Wayne Heights

Waynesboro, Pa. — The highlight of the Christmas season at the Wayne Heights Brethren Church was the annual "Dressing of the Missions Christmas Tree."

During the morning service on Sunday, December 21, each person in attendance went to the platform to hang an ornament on the Missions Tree. These were not ordinary ornaments. They were beautifully decorated plastic eggs, each containing someone's special Christmas missions offering.

These offerings were to go to the Missionary Board of The Brethren Church to help with outfitting costs for Tim and Janet Solomon, as they prepare to go to South America. The goal for the offering was \$1,000.00.

Enthusiasm ran high as each person placed an ornament on the tree, all hoping that the goal would be met. Their hopes were not in vain, for during the evening service it was an-

nounced that the Missions Christmas Tree Offering totaled \$1,328.

"We praise the Lord for enabling us to have this part in the great missionary program of the church," said Rev. Henry Bates, pastor of the Wayne Heights Church, "and we commend the members of the church — many of whom are living on limited incomes — for their commitment to the work of the Lord through this means."



Photo by Joel Fisher.

Heather Boyd and Shelly Klinge hang their ornaments on the Missions Tree.



National Forum Set for April 7 At Holiday Inn near Columbus

Ashland, Ohio — Concerned clergy and lay persons are invited to attend the National Forum on the Future of The Brethren Church, scheduled for April 7, 1987.

This forum has arisen out of a genuine desire to find positive solutions to the problems that face The Brethren Church. Dr. Charles Munson is the convener.

The forum will be held near Columbus, Ohio, at the Columbus/Worthington Holiday Inn, located at 175 Hutchinson (Interstate 270 to the U.S. 23 North exit). The meeting will begin at 11:30 a.m. and adjourn at 5:00 p.m. The only cost is for the noon lunch.

If you plan to attend, please send word to Dr. Charles Munson, 910 Center St., Ashland, OH 44805. Deadline for reservations is March 30.

Lathrop Church Pays Tribute To Pastor Sluss and Family

Lathrop, Calif. — Members of the Lathrop Brethren Church paid tribute to their pastor, Rev. James Sluss, his wife, Lois, and their children, Paul and Gayle, on Sunday, January 4, by holding an open house in their honor.

The open house was also a time for the Lathrop Church to say good-bye to the Slusses, who left Lathrop January 10 to assume the pastorate of the Roanoke, Ind, First Brethren Church.

The event was held Sunday afternoon in the fellowship area of the church facilities, which had been decorated in pink, and purple (Lois's favorite colors) by Kathy Hartgraves and Terri Ozment. Invitations were extended to the other two Northern California District churches (Northgate and Stockton), to the community, and to several civic organizations to which Pastor Sluss belonged. In all, approximately 200 people attended the open house.

There was no formal program during the afternoon, just lots of fellowship and good food. One focus of attention was a special-edition newspaper, the *Lathrop Journal*, published for the occasion by Kathy Perry. The four-page newspaper gave highlights of Pastor Sluss's ministry and included several pictures of the pastor and his family.

The paper's editorial, written by

Carlton Perry, paid tribute to Rev. Sluss as "A Builder and a Pastor." It noted that while at Lathrop, Pastor Sluss led the church in the completion and dedication of a new church building; that in his previous pastorate (the Dutchtown Brethren Church) he had led that congregation in the construction of a new sanctuary; and that in his new pastorate he would be serving a congregation that is just starting a building project.

"But he builds more than churches. He also builds communities," the editorial continued. Noted were Pastor Sluss's involvement as a leader in the Chamber of Commerce, the Parent-Teacher Club of the Lathrop School, and the Rotary Club.

"And he is not only a builder; he is a good pastor as well, and not just to his own congregation," Mr. Perry wrote. "He is never too busy to take time to visit people, whether they are at home ill or in the hospital."

The editorial concluded, "[Pastor Sluss] has only been here for four years, but in that time he has built much more than a church. The in-



A four-page, special-edition newspaper gave highlights of Pastor Sluss's ministry at the Lathrop Brethren Church and included several pictures of the pastor and his family.

fluence of his caring ministry should last as long as the church he helped build."

In appreciation for Pastor Sluss's caring ministry to the church and community, the Lathrop congregation presented him and his family a money tree during the open house.

— reported by Mary Ann Kullman

Bethlehem Couple Builds Model of Church Building

Harrisonburg, Va. — Mildred and John Wilkinson, members of the Bethlehem Brethren Church, have built their own model of the Bethlehem Church building, complete with a music box inside.

The idea of constructing a miniature church building came to the Wilkinsons in November 1985, when they were browsing through stores and saw on display several model churches with music boxes in them.

Mrs. Wilkinson immediately began thinking about how they could build a model of their own church building. She decided to construct one out of cardboard first, in order to determine size and to get an idea of how it would look. From this she decided that she wanted their finished model to be five inches by seven inches.

After Mrs. Wilkinson completed the



Model of the Bethlehem Church building made by Mildred and John Wilkinson.

cardboard prototype, her husband bought some 1/16-inch plywood and together they began working on the ac-

tual model. They used balsa wood for the siding, which, according to Mrs. Wilkinson, was the most difficult part, since the wood was soft and easy to break. They used oil paint for the stained glass windows, toothpicks for the tower windows, and pieces of aluminum for the roof.

When the outside of the model was finished, they installed a music box and a light inside. Mrs. Wilkinson also put a picture of the interior of the real building inside the model, to show what the interior of the real building looks like.

The Wilkinsons completed the model last April, and it was on display at the Southeastern District Conference in September.

Mrs. Wilkinson says, "I really believe God wanted us to build this little model of the Bethlehem Church building, as everything we wanted or needed was right at our fingertips. All we needed was to reach out and get them."

Hispanic Congregation Celebrates Seventh Anniversary January 10th

Sarasota, Fla. — Two hundred and one members, children, and friends of the Iglesia Hispana de los Hermanos (Hispanic Brethren Church) of Sarasota gathered on January 10 to celebrate the seventh anniversary of the congregation.

There was much to celebrate. Begun initially as a Sunday school class for Mexican migrant children, this work

Crusader meetings are also held weekly, with an average attendance of more than 30. Many of the teens have been coming since they were children, and some are now baptized members of the church.

In addition to their regular weekly meetings, at Christmas 52 children and teens took a cruise of Tampa Bay, which received television coverage.



Young people at the first official BYC meeting of the Iglesia Hispana de los Hermanos.

Photo by Tim Solomon.

has grown into a congregation of 62 members, 20 of whom were converted, baptized, and added to the church last year.

Special weekly services for the Mexican children continue, with more than 70 children usually attending. In addition, adults and their families from 15 national backgrounds meet for more than four hours of spiritual food and fellowship each week.

Junior and senior Brethren Youth

And 71 youth attended the church's annual Christmas party.

It is noteworthy that the two ladies who attended the first worship service, held in 1980 and led by Tim Solomon, still attend the services. So also do ten of the original twelve children brought by Jan Solomon. The other two children now live in Texas, but continue to write faithfully.

Rev. Kenneth Solomon now pastors the Hispanic congregation.

N. Georgetown Brethren Learn About Prayer and One Another

North Georgetown, Ohio — Members of the First Brethren Church of North Georgetown learned something about prayer and about one another during the last four months of 1986, when they participated in a "Four Family Prayer Plan."

The plan was introduced by North Georgetown pastor Rev. William Walk on a Sunday morning in September, when he read the names of four church families and asked the congregation to pray for those families during the coming week. Each Sunday thereafter he read the names of four more families, working through the roster of families alphabetically until the entire list was completed.

In addition to praying for the four

families each week, the members of the congregation were encouraged to telephone, visit, or send cards to these families. On one Sunday, the pastor made available white post-card-size cards with "Prayer Acknowledgement" printed across the top. He suggested that these could be used to send notes to the families for whom they were praying. Over 300 of the cards were printed and used.

Pastor Walk believes the "Four Family Prayer Plan" was "one of the best things done here at North Georgetown in a long time." He said, "It helped us know our church families. It helped people show love and concern who had never done so before. It helped some people realize they are important not only to God, but also to other families of the church. Only eternity will show the complete roster of lives changed by these prayers."

LOOKING FOR A FULFILLING JOB?

How about working where you can openly share your Christian commitment?

Enjoy kids?

How about working at a place where you're paid a salary (plus fringe benefits) to do something you enjoy?

Christian Haven Homes, an evangelical ministry to needy and troubled boys, is seeking qualified staff to fill several salaried positions.

Husband and wife teams are especially being sought.

If you think you'd like to learn more about these employment opportunities, contact:

Christian Haven Homes
R. 1. Box 17
Wheatfield, IN 46392
219-956-3125



From The



Grape Vine

John Maust, who writes the *Developing a Global Vision* column for THE BRETHREN EVANGELIST, was recently named editor of *Latin America*

Evangelist, a publication of Latin America Mission. Mr. Maust, a member of the Nappanee, Ind., First Brethren Church, spent the past three years serving with Latin America Mission in Peru, South America. He is now stationed in Miami, Fla.

Rev. John Long, pastor of the Brighton Chapel, Ind., Brethren Church, underwent heart-valve-replacement surgery January 29th. Pray for his quick recovery.

Some of the information about **Brethren Pastors' Conference** in last month's EVANGELIST was incorrect. Cost of the conference, to be held May 5-7 at Marten House in In-

dianapolis, is \$100 per person and \$195 per couple. This includes lodging for two nights, three meals (Tuesday and Wednesday evenings, and Thursday noon), and program expenses.

Rev. Timothy Garner became associate pastor of the St. James, Md., Brethren Church on January 11.

The **Kokomo, Ind., First Brethren Church** had an ingathering in November for Ashland Theological Seminary students. Approximately \$200 worth of food and cash was received. On November 16, Pastor Kenneth Madison transported the food and money to Ashland, to be distributed to students in need.

In Memory

Rev. Thomas Kidder, 54, pastor of the Brush Valley Brethren Church, Adrian, Pa., died January 4, 1987, following an extended struggle with cancer.

Rev. Kidder entered the pastoral ministry in 1965, after working 14 years for U.S. Steel. The Brush Valley Church was his only charge, and he devoted his 22-year ministry to the people of that congregation.

During Pastor Kidder's years at Brush Valley, the membership increased and the congregation undertook several construction projects. In 1972 an educational wing was added to the building; in 1976 a new parsonage was built; and in 1985 construction began on a new fellowship hall. This building was dedicated February 1, 1987.

In addition to his ministry in the local church, Rev. Kidder served on the national Missionary Board and on the Pennsylvania District Mission Board. He was also a member and chaplain of the Washington Township fire department and served on the board of trustees of Head Start.

Rev. Kidder is survived by his wife, Sandra (Moody) Kidder; two daughters, Sharon (Crissman) and Karen (Crissman); and two sons, Thomas and John. A third son, Christopher, died in 1980.

Services were conducted by Rev. Earl Crissman, son-in-law of the deceased and pastor of the Windber, Pa., Church of the Brethren, and by Rev. Keith Hensley, pastor of the Pleasant View Brethren Church.

Carrie Bonebrake, 101, January 21. Member of the Wayne Heights Brethren Church. Services by Henry Bates, pastor. Sister Bonebrake was active in every aspect of the church program and attended



services as long as she was physically able (until she was 94).

Donald V. Birk, 56, January 21. Member for 16 years of the First Brethren Church of Ardmore. Services by Gene A. Eckerley, pastor. Mr. Birk served as Sunday school teacher, moderator, trustee, and choir member.

Martha Wheeler, 62, January 7. Faithful worshiper at the First Brethren Church of Teegarden. Services by Donald Snell, pastor.

Bessie M. Curtis, 82, January 3. Member for 45 years of the First Brethren Church of South Bend. Services by Larry R. Baker, pastor.

Ronald G. Pinsenschaum, 42, January 2. Member of the Hillcrest Brethren Church of Dayton. Services by the Dayton Christian Schools, where Mr. Pinsenschaum was vice-principal. Mr. Pinsenschaum was a member of the Hillcrest Board of Trustees, young adult Sunday school class teacher, and elected to be vice-moderator in 1987 of the Hillcrest Church.

Leola Kessler, 83, December 31. Member of the Garber Brethren Church of Ashland and former member of the Fairhaven, Ohio, Brethren Church. Services by Russell King, pastor of the Garber Brethren Church.

DeNell Robarge, 78, December 30. Member of the First Brethren Church of Bryan. Services by Marlin L. McCann, pastor.

Meredith Lyon Porte, December 27. Longtime member of the Washington, D.C., Brethren Church. Memorial service by Rev. Robert Keplinger. Mrs. Porte was an active member of The Brethren Church, serving as organist, choir director, Sunday school teacher, and superintendent. She was the daughter of Rev. and Mrs. William M. Lyon, who began the work of the Brethren Church in Washington, D.C.

Glenn Elbert Wray, 65, December 27. Longtime member of the Center Chapel Brethren Church. Services by Austin Gable and Herbert Gilmer, pastor.

Mrs. Elta Merlee Rife, 83, December 26. Faithful member for 57 years of the Center Chapel Brethren Church. Services by

Austin Gable and Herbert Gilmer, pastor.

Laurence L. Ru Lon, 83, December 18. Member for 56 years of the First Brethren Church of Waterloo. Services by Lynn Mercer, pastor. Mr. Ru Lon served the Waterloo First Brethren Church in many positions, including as deacon (47 years), moderator, financial secretary, Sunday school teacher, and choir member. He also served as secretary of the National Laymen's Organization. Mr. Ru Lon was the father of Brethren pastor Rev. Dale Ru Lon.

Mrs. Edith Cattin, 75, December 13. Devout member of the Center Chapel Brethren Church. Services by John Mishler and Herbert Gilmer, pastor.

Goldenaires

Raymond and Lucille Ernst, 50th, January 23. Members of the First Brethren Church of North Georgetown.

William and Dorothy Nice, 60th, January 21. Members of the First Brethren Church of Warsaw.

Mr. and Mrs. L.D. Camblin, 50th, December 25. Members of the First Brethren Church of Falls City.

Edgar and Eva Berkshire, 50th, December 13. Members of the First Brethren Church of Teegarden.

Weddings

Jill Redd to Jerry Engle, December 6, in Kokomo, Ind.; Herbert Gilmer, officiating, assisted by Ken Madison. Bride a member of the Kokomo First Brethren Church.

Susan Linette Wilhide to John Michael Myers, December 5, at the Linwood Brethren Church; Robert Keplinger, pastor, officiating. Members of the Linwood Brethren Church.

Membership Growth

Garber: 1 by transfer

Muncie: 5 by transfer

Kokomo: 2 by transfer

Teegarden 2 by transfer

Warsaw: 4 by baptism, 4 by transfer

Pleasant View: 7 by baptism, 1 by trans.

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

JESUS AND THE CHILDREN

"We're going to see Jesus! We're going to see Jesus!" the children sang as they skipped down the road.

"Stay close to us. Don't get too far ahead," called their mothers. They were taking their children to see Jesus. Some of them were carrying small babies. They wanted Jesus to put His hands on the children and bless them.

As they came near the place where Jesus was teaching, they saw a large crowd of people. "Look!" said the children. "See all the people!"

"Yes," said the mothers. "Those people want to see Jesus, too."

The disciples saw the mothers and children. "Go away," they said. "Don't bother Jesus. He is busy with the grown-ups. He doesn't have time for children."

The mothers and children turned away sadly. Then they heard Jesus saying, "Don't send the children away. Let them come to Me. I love the children. I always have time for them."

Quickly the children ran to Jesus. Joyfully the mothers took their babies to Him. He held the babies in His arms. He put His hands on the older children and blessed them. He was glad the children loved Him.

Then the mothers and the children started home. "We have seen Jesus!" the children sang as they skipped ahead of their mothers. "We have seen Jesus and He loves us!"

— Based on Mark 10:13-16

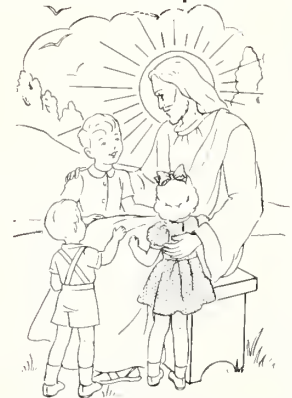
Fill in the Blanks

Read Mark 10:13-16 in the Bible. Then choose the word from the Word Box to complete each of these sentences.

- _____ were brought to Jesus.
- The parents wanted _____ to touch them.
- The people were rebuked by the _____.
- Jesus said, "Let the children _____ to Me."
- Jesus took the children in His _____.
- Jesus _____ the children.

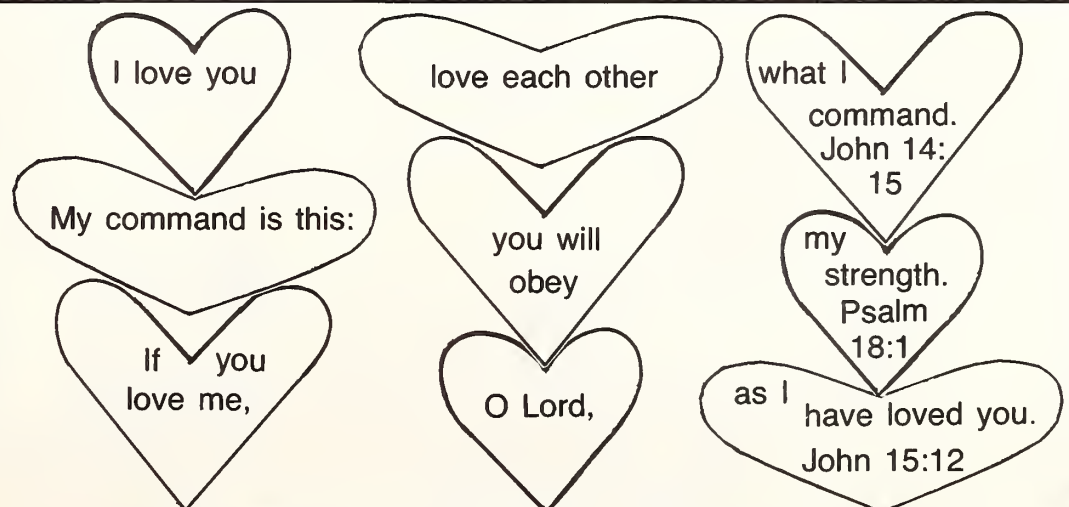
Word Box

arms
disciples
children
blessed
Jesus
come



Love Verses

Connect the matching hearts with lines in order to form three Bible verses (three hearts to each verse). Read the verses. Choose one verse to learn this month.





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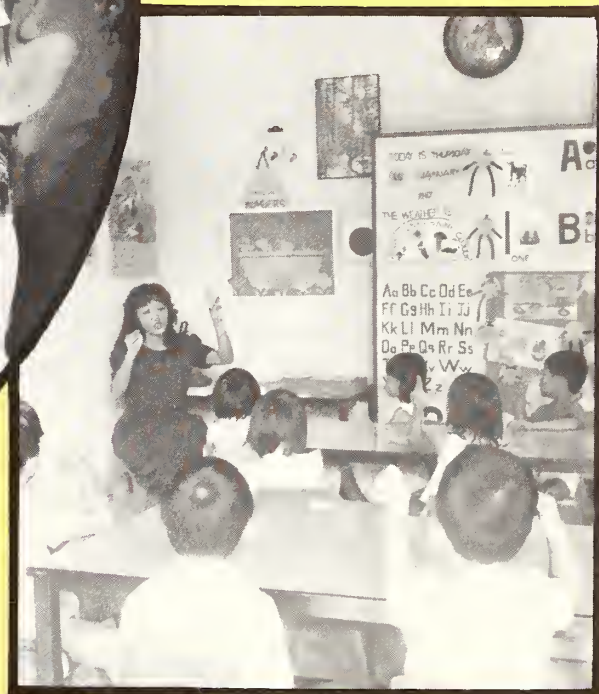
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THE BRETHREN **Evangelist**

MARCH 1987



See pages 3, 12.

Brethren Missions in Malaysia



the salt shaker

by Alvin Shifflett

Deborah: Agent of Change

EVERY now and then someone comes along of a different stripe — a rare and gifted individual who stands head and shoulders above the crowd. The Old Testament Book of Judges is filled with such people — leaders, motivators, agents of change.

Deborah was this kind of person. In a day when women veiled their faces and spoke only when spoken to, Deborah stuck out her shingle and practiced the art of arbitration. In a time when good men prayed, "Lord, I thank you that you did not make me a barbarian, a slave, or a woman," Deborah prodded, probed, and produced change.

She offered her counsel from the shade of the "Palm of Deborah." It appears that she was one of several females in the Bible endowed by the Lord with special prophetic gifts.

A mother in Israel

Deborah was a married woman. We have no record that she ever gave birth, but her family was the Hebrew nation. She was called "a mother in Israel." Quite a calling.

Some commentators claim that her husband, Lapidoth, was weak-willed and henpecked. This idea probably comes from the fact that his name in Hebrew is in the feminine gender. It's interesting that such a weak-willed individual's name should mean "flashes of lightning." I think that Lapidoth was merely content to assume a secondary role to his wife's spiritual leadership.

Deborah was a living legend, a

catalyst. Lapidoth was an encourager, not to a nation but to his wife. That was his calling: to encourage a wife who encouraged a nation.

Right for the nation

Sometimes we talk of people being right for a nation. Deborah was such a person. In a time when the Canaanites oppressed Israel, she inspired her people to examine anew their spiritual condition with a view toward change.

She aroused the nation from its lethargy and despair — not an easy task when people are used to being losers. I've noticed that athletic teams at some schools manage to win season after season. It's a tradition with them. It's easier to get a seat on the space shuttle than to get a season ticket to their games.

Meanwhile, other schools are just the opposite. They major in losing. They can't give their tickets away. A losing attitude has set in, and people say, "Why should I go to their games? They're just going to figure out a way to lose."

This was the kind of losing attitude that Deborah faced as she sat under her palm tree. The Israelites had been losing to the Canaanites for years, and no one knew how to turn the corner. But God appointed Deborah to bring about change. This would have been some task for anyone, but even more so for a woman living in a nation in which the rabbi later said, "Rather should the words of the Torah be burned than entrusted to a woman!"

Undaunted, Deborah kept giving advice. She was a rare individual — unique in a century, like Halley's comet. God always seems to provide such people in times of utter despair.

It was just such a time when Deborah sent for Barak, a macho warrior who had lost his macho. When Deborah relayed the Lord's command that Barak was to lead the Israelites against the enemy Canaanites, fear seized the warrior's heart. All he could think about were the 100,000 troops and 900 iron chariots of the enemy compared with his own 10,000 troops (if you could call them that).

"It's suicide!" Barak exclaimed. "Besides, it's easy for you to talk, sitting here under your palm tree." Deborah had a vision that Barak couldn't see; she saw beyond the physical. Deborah was of those who believe that one with God is a majority. She knew that God would give the victory. She knew, as she later wrote, that even the stars in their courses would fight against Sisera (the Canaanite commander).

But Barak had a point, even if he didn't have much courage. Talk is cheap when spoken under a shade tree. Things are different, however, out in the hot sun where the sun glistens off the sword and the blood runs freely.

"You go and I'll go," Barak said. Fearless and faithful, Deborah consented. She knew God would be true and that they would win.

A big win!

And win they did — in a big way! A thunderstorm struck and poured down rain, blinding the Canaanites and sweeping their chariots away in the swollen Kishon River. Sisera escaped, only to be killed by a woman named Jael. While Sisera slept in Jael's tent, she drove a spike through his skull, giving him a splitting headache!

The nation was so overawed by Deborah's leadership that they put her back under her palm tree, where she judged the people for 40 years. But her greatest hour, the high point of her career, was when she stood on yonder mountain and rallied the troops with "a psalm on her lips, and a sword in her hand." A woman like that can change the world. [†]

THE BRETHREN EVANGELIST
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About This Issue

This issue of the EVANGELIST looks at Christian stewardship. The first feature article, "Great Giving!" examines general principles of Christian stewardship as demonstrated by the Christians at Philippi. Then the third and fourth articles look at two specific areas of Christian stewardship — tithing and the use of time. The stewardship emphasis carries over into the Ministry Pages, where the theme is "Support Brethren World Missions."

Cover: Photos of Brethren Missions in Malaysia. Center, Missionaries David and Jenny Loi with children Stephen and Rebecca. Clockwise, from top right, teacher Janice Loh with Ashland Kindergarten children (see p. 12) on a Malaysian teeter-totter; kindergarten class session; Christmas caroling party at the home of one of the Malaysian young people; David and Stephen Loi following Stephen's baptism on August 31, 1986.

Answers to Little Crusader Page:

Story Sentences: The sentences should be numbered 2, 1, 5, 4, 3.

A Bible Verse: Surely God is my salvation; I will trust and not be afraid.

EACH CONGREGATION has a unique personality that sets it apart from all others. A corporate personality.

Take your own church, for example. Visitors who join you for worship soon detect what kind of church you are. They sense whether you are cold or friendly, giving or stingy, positive or negative, self-serving or outreach oriented.

The churches of the New Testament also had corporate personalities. The Christians at Corinth were unstable. The Berean church had a special devotion to the Scriptures. The church at Antioch was missionary-minded.

Personally, I like the people at Philippi. Everything we know about them suggests that they were a caring and giving church. In fact, from what Paul says, their personality could be best described with the phrase "great givers."

As I thought about the Philippians and their great giving, five characteristics came to mind. We might call them five principles of great giving.

1. Warmhearted

Near the end of his letter to his Philippian friends, Paul thanks them for their generous gift. He is in prison and they have given him some financial help. Paul says, "It was kind of you to share my trouble."

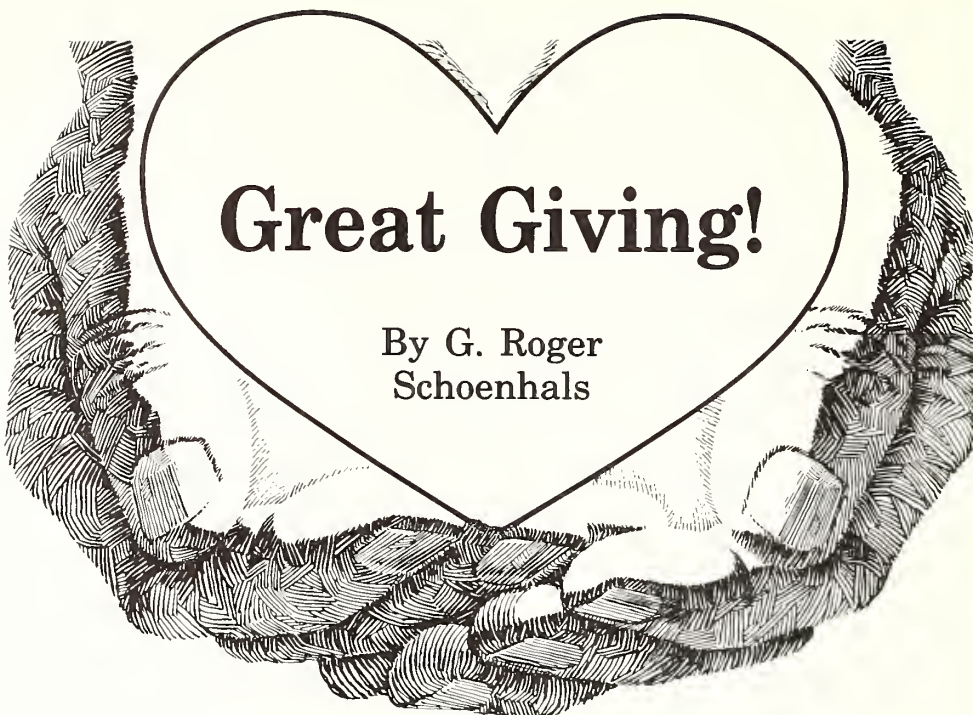
Warmhearted according to Webster is that which is marked by affection and sympathy. The church at Philippi gave to Paul because they cared about him. They were moved by his sufferings and need.

There are lesser reasons to give. Jesus spoke of the hypocrites, who made a big production of their giving so that they might receive the praise of men. "If I give to your building fund, will you name the building after me? Will you put my name on a plaque?"

And then there are those who give out of sheer duty. It's expected and they comply.

Other people give to get. Maybe it's a free book or record or some lit-

Mr. Schoenhals is a free-lance writer and frequent contributor to the EVANGELIST. He lives in Seattle, Wash.



tle trinket. Or maybe it's that marvelous incentive, the income-tax deduction.

Some people give when they really don't want to give. Their money is squeezed out of them either by an intense emotional appeal or by some other method of arm-twisting.

Now, of course, there's nothing unchristian about getting a free Bible or record. And the tax deduction is only sound stewardship. But as the primary reason for giving, any of these motives falls far short of the principle behind warmhearted giving. Great givers perceive a need and act out of a sincere desire to express love and concern.

2. Bighearted.

The dictionary defines *bighearted* as generous. And *that* describes the Philippians to a tee.

Paul said, "I have received full payment, and more; I am filled . . ." (Phil. 4:18, RSV). The Philippians didn't send a token gift or partial payment on his need; they gave an overflowing gift — full payment and more.

Many Christians faithfully invest at least ten percent of their income in the Lord's work. I believe that the Bible sets forth tithing as a minimum standard to help us be continually aware of God's ownership of *all* our possessions. Some of us go beyond the tithe and find special joy in watching God care for our necessities.

I've heard believers debate which

is more appropriate: to tithe your net income or your gross income. The bighearted giver doesn't have a problem with this. He'd rather "err" on the generous side.

What impressed Paul about the Philippians was that they gave not out of their abundance, but out of their extreme poverty (II Cor. 8:2). He said that they gave not only according to their means, but beyond their means. They even begged Paul earnestly to be allowed to give to a certain relief project (II Cor. 8:4).

Generous giving is more qualitative than quantitative. Take, for example, the poor widow who gave only a few pennies in the Temple. Jesus praised her bigheartedness.

Bighearted giving says, "I'll go without this or that in order to give to God's work." The giver takes seriously Paul's admonition to the Roman Christians that the person who contributes should do it with liberality (Rom. 12:8).

3. Truehearted

Paul reminded the Philippians that they had sent him help while he was in Thessalonica "once and again." That suggests truehearted giving, giving marked by loyalty and faithfulness.

When Paul left Philippi, he went ninety miles away to Thessalonica. We learn in Acts 17:2 that he stayed there three Sabbaths. Yet, during that brief time, the Philippians sent him aid twice. They supported him on other occasions as well.

Every local church has those truehearted givers who hang in there week after week. You can count on them to consistently support the work of God. But others give only periodically.

I like Paul's advice to the Corinthians: "On the first day of every week, each of you is to put something aside . . ." (I Cor. 16:2, RSV).

Regular, truehearted giving is great giving.

4. Gladhearted

Paul brags about the great giving of the Philippians. He tells the Corinthians that they gave out of an abundance of joy. Then, in the next chapter, he says, "God loves a cheerful giver" (see II Cor. 8, 9).

George Ford, author of *All the Money You Need*, has said, "It's hard to find a gloomy openhanded Christian or a happy closefisted one." That's because giving and joy walk hand in hand.

We've heard those jokes about the church always passing the collection plate. And we've met people who get uptight about the subject. Mention the need for a special offering, and they begin to wince and squirm.

But giving should be our most joyful experience. Just think, the Almighty God, upon whom we are to-

tally dependent for all that we are and have, this great-giving God, gives us the privilege of supporting His mission of love. The thought of giving to God's kingdom ought to make us leap for joy!

5. Wholehearted

Great giving is also wholehearted giving. I found several definitions for this term. It means: "completely and sincerely devoted"; or "complete earnest commitment"; or "free from all reserve or hesitation."

In the fifth chapter of Acts we read about Ananias and Sapphira, who tried to be great givers with a half-hearted commitment. It didn't work. Their gift bounced.

Steven Olford says, "We can talk until doomsday about being surrendered Christians, but we virtually lie until we give evidence of our surrender through our stewardship."

The Philippians were full partners with Paul in the adventure of building the Kingdom of God. Their commitment included their pocketbooks as well as their professions of faith.

To be wholehearted is to be a one hundred-percenter, not just a tither. It means offering everything we have to the Lord.

I had lunch not long ago with a man who wanted to give some

money to our local church. I said, "I'll tell you what I'd rather have. I'd rather have your heart and your partnership in the gospel. If God has your heart, He will have your checkbook as well."

Paul told the Philippians, ". . . no church entered into partnership with me in giving and receiving except you only . . ." (4:15). They stood out as the *only* great-giving church he knew.

Unfortunately, great giving continues to be scarce today. Lots of people give, but few people give greatly.

But when we want the best example of warmhearted, bighearted, truehearted, gladhearted, and wholehearted giving, we must look beyond the church at Philippi. We must look to God Himself. He is the greatest giver of all.

And of all the wonderful gifts He lavishes upon us, none compares to the precious gift of His only Son. "For God so loved the world that He gave . . ."

Giving is what the gospel is all about. Great giving. Not only finances, but time and kindness and encouragement and prayer and talents and acceptance and forgiveness and on and on and on. And love — especially love. [†]

Pearls for the Master

By Barbara Roderick

IN one of His parables, Jesus likens the Kingdom of Heaven to a pearl of great price. We realize the all-surpassing worth of God's kingdom when we read that the merchant sold all that he had in order to buy this one special pearl.

Pondering this parable, I begin to think about oysters. I recall that there are at least a hundred species of oysters. They vary widely in size, shape, and habit.

The edible species never produce valuable pearls. The substance that lines the inside of their shells is chalky and deficient in nacre, or mother-of-pearl, which gives the true pearl its beauty — its shimmering lustre.

Mrs. Roderick is a member of the Mt. Olive Brethren Church, Pineville, Va.

The oyster from which fine pearls are obtained belongs to a different genus, *Meleagrina* (or *Pinctada*). This oyster is inedible.

A pearl is formed when a foreign body, such as a grain of sand or a tiny marine creature, enters the oyster's shell. This foreign matter irritates the oyster. Since the oyster is unable to remove the particle, it covers it with many thin layers of nacre. Thus a pearl is formed.

Christians are like pearl-producing oysters. Following conversion, as we grow in our relationship to Jesus, the Holy Spirit becomes our Nacre. When we encounter situations or people who irritate us, or when we are hurt or misunderstood, we have the opportunity and the ability to create a spiritual

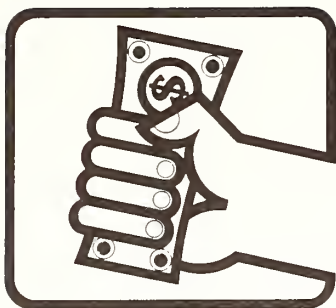
pearl. By the power of the Holy Spirit, we can be drawn closer to the Triune God through this experience.

Perhaps you have a situation in your life you feel is a burden. You feel that something or someone has been unfair to you. Is the Lord giving you an opportunity to create a pearl for Him? In my own Christian walk, I have found that many difficult situations have become blessings when I've trusted the Savior and followed His leading.

Oysters have no choice about the kind of oysters they will be. They produce what it is their nature to produce.

But you and I can choose. Will we be one of the many "ordinary" oysters, that produce only chalky, worthless beads? Or will we be what He calls us to be — special pearl-producing oysters?

Let us go about making pearls for the Master! [†]



Why Should I Tithe?

By Glenn Grumbling

TITHING is the practice of giving ten percent of one's income to God. Very few Christians have given the tithe serious study. Why? Because by nature people are not inclined to pursue a course of study that would direct them to an unwelcome responsibility.

The church and Sunday school in which I grew up taught me the importance and blessings of tithing. I praise God for that training and for the blessings that have come as a result.

At age thirteen I took my first "steady" job — as an assistant newspaper carrier for \$1.50 per week. So I procured my first box of church offering envelopes and began tithing. The church didn't get rich on my tithe, but the act of tithing was a wonderful learning experience for me. I found that paying tithes to God through my church was not difficult. Later, during college and seminary years when I had debts to pay, I didn't forget the lesson I had learned as a boy.

Having had that personal experience, I'm convinced that our churches and Sunday schools today should put great effort into teaching stewardship, including tithing, to our people.

God commanded us to tithe

There can be no doubt that God commanded us to tithe in order that He might bless us. "Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this," says the LORD Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it" (Mal. 3:10, *NIV*) In verses eleven through

eighteen, God reveals that these blessings will be both material and spiritual in nature. But many Christians are not receiving these special blessings from God simply because they do not pay their tithes and bring their offerings to the Lord's house.

Some Christians endeavor to excuse themselves from paying the tithe by saying, "The command to tithe was not given to our dispensation." But the tithe is a scriptural principle intended for all dispensations. The Bible reveals that the tithe was established from the beginning of time. Patriarchs, who lived before the Mosaic Law and the Nation of Israel came into being, paid tithes.

Jesus approved tithing

Jesus recognized and approved the principle of the tithe. Our Lord said to the scribes and Pharisees, "... You give a tenth of your spices—mint, dill and cummin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former" (Matt. 23:23, *NIV*).

Many Christians believe that all Old Testament laws are abrogated in Christ. Not so. The types and shadows were fulfilled in Christ, but Christ did not terminate the moral law. He reinforced these moral ideals and endorsed the tithe.

Other Christians excuse themselves by saying, "I believe in tithing, but I can't afford to tithe."

My response to them is, "I realize it seems mathematically impossible for you to give God ten percent of your total income and live on the 90 percent, especially if you've been having a difficult time living on 100 percent. But trust God! Somehow He will defy the law of mathematics and enable you to live better on 90 percent or less than you've been living on 100 percent of your income.

Besides, when you consider the blessings God has already given you (forgiveness, salvation, spiritual growth, etc.) and remember that God commanded the tithe, *you can't afford not to tithe*. Even if God had not promised to give added blessings to those who pay their tithes, He still deserves our ten percent. God owns everything. I marvel that He commands us to pay only ten percent and to give offerings as He has prospered us."

"I have yet to have anyone tell me, 'I regret that I started tithing.'"

Other Christians excuse themselves by suggesting that "Tithing is only for the poor." I've searched the Scriptures in vain to find that idea. Of course, tithing is for the poor (no matter how poor), but it is not limited to them. Christians who are not poor should give offerings to the Lord well above the tithe.

Here are some other important facts concerning the tithe:

1. The tithe is the minimum, not the maximum, we should give. It helps open the door to stewardship.

2. Tithing is one of many ways in which a believer is able to witness to his faith in Jesus Christ.

3. By tithing, we acknowledge God's ownership of all we have. We, as trustees, are in debt to Him.

4. Tithing expresses our consecration, our devotion, and our gratitude to God. We should not tithe legally, but lovingly.

5. Tithing is essential to the progress of the church.

6. To fail to tithe is to rob God. Malachi 3:8.

Many people who have taken God at His Word and have begun tithing have testified of the blessings they've received through obedience to Him. I have yet to have anyone tell me, "I regret that I started tithing."

[†]

Rev. Grumbling is pastor of the Mt. Olivet Brethren Church of Georgetown, Del. He is a member of the General Conference Stewardship Committee and wrote this article for that committee.



Good Stewards of Time

By Ross Briner

ARE we good stewards of our time? If we do not give of our time to God's service, how can we use the talents He has given us to glorify His name? Giving of our time is an affirmation of our faith in God. It is also a way to show God how much we appreciate the talents He has given us by using them for His service. We truly owe it to Him and to ourselves.

Where would any of us be today if others didn't spend time with us explaining, showing, teaching, and working with us? Our parents, other members of our family, pastors, Sunday school teachers, public school teachers, doctors, friends, co-workers — really, the list of those who help and serve us never ends here on earth until we are lowered into the grave.

When can you give more time?

May I challenge the readers of this article by asking, "When can you give more time to the greatest

Mr. Briner, a member of the North Manchester, Ind., First Brethren Church, serves on the General Conference Stewardship Committee and wrote this article for that committee.

cause on earth?" God needs your contribution of time and talents. And *you* will experience great satisfaction by giving it.

Each generation is given an opportunity to contribute its wisdom and efforts to a cause. Can there be a more worthy and enjoyable cause than our church, our denomination, our seminary and college? *You* can make it happen by giving of yourself and your time.

"Giving of our time is an affirmation of our faith in God."

Have you ever asked yourself, "Why isn't our church growing faster? What does it require for the right things to happen?" The answer is, *You* have to get involved. *You* have to give of your time. *You* have to give of your talents. *You* have to give of your money.

When *you* really get involved, then the right things will happen. Then you will get knowledge and ideas about what needs to be done. Then you will challenge the leadership of the church to greater heights and accomplishments. Then the Holy Spirit will reign supreme, and

the upward climb of the denomination will be spontaneous.

But in order for all this to happen, it has to start with *you* giving of your time. If you care enough to act now, this will have a ripple effect all the way up through your local church, the denomination, the seminary, and the college. But *you* have to get in gear now! Then you must move from low gear to high gear, and then we will go someplace.

Participation reflects interest

A person's interest in any activity is reflected by his or her participation in that activity. If we accept this statement as true, then we need to ask ourselves, "How interested have I been in my church, my denomination, and the various ministries of The Brethren Church in terms of my participation?"

God has blessed us abundantly with time, money, and talents. But unless we make large deposits of these into His account, the interest we will later receive as our reward will be small.

When can you start on the march to victory? Contact your pastor now and say, "Call on me. I am ready to help!" [†]

Meet Pontius

With this issue the EVANGELIST begins a new cartoon series known as *Pontius' Puddle*.

Pontius, the main character, is "one fantastic frog" — a graduate of Webfoot College, "where the finest minds come to croak."

Pontius and his fellow creatures ponder such faith-related issues as hunger, war, relationships with others, and why God

made moss green (they can't all be important!). Unfortunately, Pontius' insights seldom rise above the limits of his own puddle.

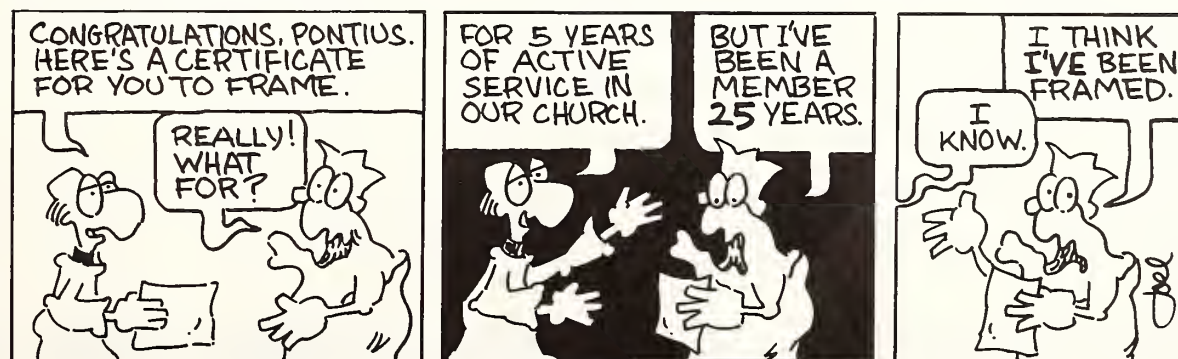
Pontius' Puddle is drawn by Joel Kauffmann, a Christian of Mennonite

background living in Goshen, Ind. His cartoons appear in numerous periodicals in the U.S., Canada, Australia, and New Zealand.

(Note: Anyone desiring to reprint Pontius' Puddle from the EVANGELIST must pay a small fee to the cartoonist.)



Pontius' Puddle



Women Meant to Serve

1887-1987

Woman's Missionary Society: A Lifeline of the Brethren

By Donna Stoffer
National President of W.M.S.

SINCE becoming national president of the Woman's Missionary Society, I have made some challenging observations about the nature of this organization.

First, the W.M.S. has built-in features that make it a splendid organization for "Brethrenizing" the female members of a congregation. The Sisterhood and the Woman's Missionary Society have always been concerned about Brethren missions on the district and national levels. Our projects have always been related to the needs of the Brethren.

Last year at a district W.M.S. rally in Mansfield, Sandy Koop, a Baptist writer for *Partnership* magazine, lamented

that a whole generation of youngsters is growing up uninterested in missions. She noted by way of example that Baptist youth are not acquainted with their missionaries.

This is not true in most Brethren churches, because our missionaries visit us when they are home on furlough. Furthermore, W.M.S. groups at their meetings feature a missionary-of-the-month. They also make corresponding with our missionaries a goal.

In addition, we work hand-in-hand with the national Missionary Board during the year and particularly at General Conference, entertaining the missionaries and seeing that they have a little "pin money." In fact, two Missionary Board members are on that board because they were recommended by the W.M.S.

As I have attended the various district meetings, I have been struck by the fact that the women present at these meetings are the W.M.S. members. We are the ones who know what is going on in the district and who are concerned with district activities. The churches with no W.M.S. have no women at the district meetings or on the district church boards.

I suspect that the same is true of the various church boards at the national level. At the moment, I can think of few women on national

boards who have not been W.M.S. members or who were not at least associated with Sisterhood when younger.

A second observation is one made by Elders James Black (Executive Director of the Missionary Board) and William Kerner (Director of Pastoral Ministries), who are well-acquainted with our Brethren denomination because of visiting many congregations. They have observed that behind every successful pastor of an established church is a successful W.M.S.

I am sure that this phenomenon is a mutual relationship. W.M.S. groups cannot function well without a good relationship with their pastors. And we are grateful for all the pastors' wives who have helped to keep that lifeline strengthened!

Who can better minister to the needs of the local congregation with the help of the pastor than the W.M.S.? Who can better serve as a guiding force in church work at the district and national levels? Who has better fulfilled these functions in The Brethren Church of the past than the W.M.S.?

For the W.M.S., this year marks a century of fulfilling the Great Commission, particularly in a supporting role. The W.M.S. has had a glorious past. It is for all of us to give it a promising future. [†]



CENTENNIAL



Christians and Politics

The following valuable information was adapted from a brochure prepared by the now-dissolved Freedom Council of Virginia Beach, Va. It is presented here for your consideration by Phil and Jean Lersch, chairs respectively of the Peace Committee and the Social Concerns Committee of General Conference.

CHRISTIANS care about what is happening in their communities and the world, and express frustration over not knowing what they can do in government and politics. Many wonder about the role of the pastor, the role of the church, and the role of the individual Christian.

Isn't Politics Dirty?

Politics is morally neutral. A political system simply reflects the moral values of the people running it. If the leaders are immoral or amoral, then politics will be "dirty." If the leaders are moral and principled, then politics will be "clean."

Why Should Christians Get Involved?

When people of good conscience fail to influence society with their values, other influences will fill the vacuum. . . . Christians need to be involved in order to have a positive effect on the future of the community.

Is Involvement in Politics Scriptural?

Both the Old and New Testaments are filled with instructions to God's people concerning their role in government. Some of the things that the Bible directs believers to do in relation to government are listed below:

- *Pray (I Timothy 2:1, 2)
- *Participate (Romans 13:6, 7)
- *Improve the community (Nehemiah 2:17, 18)
- *Exercise stewardship (Genesis 1:28)
- *Speak the truth publicly (Daniel 5)
- *Seek justice (Isaiah 1:17)

***Defend Christian rights through the legal system** (Acts 22:25; 25:1, 11)

What About Separation of Church and State?

The founders of our country did not exclude the Judeo-Christian influence from politics and government. On the contrary, they relied upon biblical principles in creating the United States of America. The Constitution they wrote guarantees freedom for religion, not freedom from religion.

The phrase "a wall of separation between church and state" cannot be found in the Constitution. Thomas Jefferson coined it in a letter written in 1802. In his 1805 Inaugural Address, Jefferson placed himself in line with the other founders. They did not fear that the church would overtake the state. They feared that the state might establish a *national* church — which they felt would be detrimental to the Christian denominations established in the individual states.

What Does Federal Law Allow a Church to Do?

A church can be very involved in political activities without endangering its tax-exempt status. The guidelines below were compiled by Alan Dye, a tax attorney with a Washington, D.C.-based law firm.

Voter registration/voter education. A church may engage in and spend money for non-partisan voter registration and voter education activities so long as those activities are not intended to benefit any particular candidate or political party.

Conduct political forums. A church may hold public political forums for the purpose of discussing election issues, debating political and social matters, or hearing several candidates present their views,

so long as all viable candidates for the office are invited.

Introduce candidates at services. A candidate may be introduced during church services and can deliver a sermon, lead in prayer, read from the Scriptures, or give a word of personal testimony. *Important note:* A candidate may not speak during church services to ask for support or funds to be used in a political campaign.

Give or loan its mailing list. A church may provide a list of its members to a candidate to be used to seek support or raise funds. *Important note:* A church cannot show favoritism by selectively providing or refusing its list to individuals or organizations. For example, if the list is made available to one candidate, it must be made available to other individuals and organizations on the same basis. If there is normally a charge for use of the list, anyone who obtains the list must be charged the same amount.

Circulate petitions and lobby. A church can spend a small percentage (probably no more than 5%) of its time and money circulating petitions and engaging in lobbying and other legislative activities. Legislative activities are activities intended to influence the outcome of legislation, including lobbying, which is any attempt to influence a matter before a legislative body, including initiatives and referendums.

What Does Federal Law Prohibit?

Federal tax law prohibits 501(c)(3) organizations from engaging in electoral activities. Electoral activities are activities designed to specifically influence the outcome of elections (i.e., elect particular candidates or a political party's slate of candidates). Alan Dye compiled the prohibition list below:

(continued on next page)

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

Report on "66 in '86"

Flora First Brethren

Ten members of the First Brethren Church of Flora, Ind., read through the Bible in 1986, according to a report from Mrs. Freda Eller. They were: Donabelle Flora, Meg Grumbling, Helen Henry, Faye Jones, Lois Maxwell, Mildred Mullendore, Beatrice Nipple, Elva Voorhees, Bessie Yunker, and Freda Eiler. One lady commented, "My days went so much smoother when I read the Bible."

Wayne Heights Brethren

Pastor Henry Bates reports that 14 members of the Wayne Heights Brethren Church (Waynesboro, Pa.) read through the Bible in 1986 and were presented certificates of recognition during Sunday morning worship on February 1, 1987. Those who completed the reading were Fred Hammond, Jr., Lorinda Schildt, Delores Kline, Jean Moats, Anna Hollinshead, Thelma King, Lena Hammond, Jack King, Lorraine Schildt, Vera Laughlin, Mary Laughlin, Vivian Barkdoll, Donald Kline, and Pastor Bates.

Several other people who did not complete the Bible by the end of the year are continuing with the program,

determined to complete the reading. And some of those who read the entire Bible in 1986 have started to read it through again in 1987.

Pastor Bates adds that from time to time throughout 1986 he gave opportunity during Sunday evening or mid-week meetings for folks to ask questions that had come to their minds as they read the Bible, and he would attempt to answer these questions. "We were anxious that this would be a learning experience as well as simply a 'reading through the Bible exercise,'" he said.

Bethlehem Brethren

Members of the Bethlehem Brethren Church (Harrisonburg, Va.) were asked to sign up on the bulletin board if they planned to read through the Bible in 1986. Mrs. Kathy Velanzon, wife of the pastor, reports that of the 30 people who signed up, 25 completed the reading.

They celebrated with an all-church carry-in dinner on January 4, 1987, at which time the 25 each received a certificate. Those who completed the reading ranged in age from 12 (Jessie Velanzon) to 86 (Rev. C.Y. and Ruth Gilmer). Anna Lambert, whose eye-

sight is failing, bought tapes and "listened" her way through the Bible.

All 25 agreed that it was an uplifting experience, and some are on their way to all 66 in '87.

Warsaw First Brethren

Members of the Warsaw, Ind., First Brethren Church who read through the Bible in 1986 were each presented a copy of *Harmony of the Gospels* during the morning worship service on Sunday, January 25, according to Pastor Ken Hunn. Those who completed the reading were Isabelle Goodman, Mr. and Mrs. Marshall Griswold, Eva Huffer, Gladys Huffer, Florence Miller, Marjorie Mitterling, Esther Mohler, the Rife family, and Alvin Miller (who has read through the Bible each year for the past several).

Waterloo First Brethren

The following members of the Waterloo, Iowa, First Brethren Church read through the Bible in 1986, according to the church newsletter: Ethel Lichty, Helen Moser, Virginia Suiter, Rachel Kraft, Helen Kruse, Babe Boldt, Zatha Williamson, Nadine Klingaman, Susan Mercer, and Pastor Lynn Mercer.

Christians and Politics

(continued from page 9)

Establishment of a PAC. A church cannot set up or sponsor a PAC (political action committee). A PAC is an organization established to help candidates who share the PAC's philosophy and goals by providing financial assistance and volunteer help. A PAC also exerts political pressure for or against various issues. *Important note:* Individuals in the church (including the pastor) can band together and establish a PAC, but they cannot do it in the name or through the sponsorship of the church.

Contribute to political parties or candidates. A church (as an organization) may not contribute funds to political parties or candidates seeking office. It is also prohibited from working in behalf of or in opposition

to specific candidates. *Important note:* Nothing prohibits individuals in the church (including the pastor) from contributing funds and donating time to any political party or candidate of their choosing.

Endorsement of candidates. The church itself may not endorse candidates for political office and no individual can endorse a candidate or group of candidates on behalf of the entire church. *Important note:* Again, nothing prohibits individuals within the congregation (including the pastor) from endorsing candidates of their choosing.

What Can a Pastor Legally Do?

Publicly support candidates/issues. The pastor's name may be used in political ads in support of candidates or issues. He or she may be identified in the ad as the pastor of a particular church.

Establish a political action committee (PAC). The pastor may work with other individuals to establish a PAC. The committee can have church members on it, but must operate and be viewed as separate from the church.

Lobby and circulate petitions. The pastor may engage in lobbying activities as an individual and can also circulate petitions.

Encourage/preach on Christian activism. The pastor may speak from the pulpit to encourage the members of the congregation to become active in every aspect of the political process. Sermons may be preached on the importance of political activism for Christians and prayers offered for elected officials. The pastor may lead the congregation in praying for elections as long as the prayer is not direct or indirect endorsement of any candidate/candidates. [†]



What Is Missions?

RECENTLY I was privileged to participate in a one-day mission emphasis of the Fremont, Ohio, Brethren Church. It was "Ingathering Day."

At an appropriate time in the service, Pastor Harold Walton invited the children to the front of the sanctuary for his children's sermon. When all the children were properly seated and somewhat non-squirming, Pastor Walton asked them, "What is missions?"

I adjusted my seating so I could watch the faces of the youngsters as they shared their answers. Only one responded. Without hesitation a little fellow spoke his one-word answer, "Money."

Pastor Walton was not quite so surprised as might have been expected. Apparently missions (and money) were not unknown to the young participants. As a matter of fact, the pastor handled the situation quite well with his comment, "That's certainly a part of it." A good answer. Money is important, but it's only "a part of it."

Edward C. Pentecost in his text, *Issues in Missiology*, speaks of the

aim of missions:

Initiated as the act of God and carried out as the program of God, missions has one aim: "... to seek and to save that which was lost" (Luke 19:10). In this, all missionaries are "fellow workers" together with God (1 Cor. 3:9). To them is committed the ministry of reconciliation! (II Cor. 5:18).

So money is part of it. But missions is more. It should involve every aspect of the ministry of the church. In dealing with the topic, "So that's what missions is all about" (in a study book by that title), Dr. Wade Coggins states, "By its very nature, the church is missionary." He adds, "The church that is not missionary falls short of its New Testament expectation."

It always makes my day when I receive a letter or telephone call stating, "Jim, I'm the missions chairperson (secretary, whatever) of . . . Church and have a question (concern, suggestion, etc.) about Brethren missions." This tells me that yet another church is paying attention to the missionary mandate. I'm happy to report that I receive

such communication quite frequently. Brethren do have a concern for missions. And such concern is the reason that a relatively small denomination is involved in an aggressive missionary program in eight countries of the world.

It is essential that current support continue, and even accelerate. Long-range goals call for us to expand our involvement in present fields of service and to add new areas of ministry. Also, personnel are needed. On many occasions former Executive Director Dr. M. Virgil Ingraham said, in effect, "If we have the personnel, there will be the means to send them." This statement has been shown to be true again in the commitment made to candidates David and Diane Kerner and Tim and Janet Solomon.

Brethren, continue to pray for present missionaries. Continue to pray for the commitment of new people. And continue with your generous support.

Thank you.

James R. Black
Executive Director

An Administrative Visit to Colombia

By James R. Black, Executive Director
Missionary Board of The Brethren Church

I ARRIVED in Bogotá, Colombia, late on Friday evening, January 23. It was good to see Mark Logan and Ray and Marilyn Aspinall beyond the glass barrier waiting to greet me. I cleared immigration and customs with no difficulty, then my luggage was loaded in the car and the *exciting* drive to the Logan home began. Those who think that the word "exciting" was used just to liven up this article have never been Mark's passenger in Colombia. Oh,

he is a safe driver . . . a good driver. But trucks, buses, and pedestrians alike do not intimidate Mark when he is behind the wheel.

It was good to visit with the Logan family once again. The children are growing up, and it's interesting to note the annual changes. Devotions, especially around the breakfast table, are always uplifting. We sing, take turns praying (in French, English, Spanish), and enjoy the breakfast. Chantal has prepared

"from scratch." Even the cold cereal that morning was made by Chantal.

The official part of my visit began with the Sunday worship service at Villa Del Rio. The attendance was down from a year ago, due to the influence of another "new" church in the area. But the spirit of the meeting was good. The people are determined to be a witness in this vast community.

I also visited the SERVICOM office
(continued on page 15)



Looking to the Future In Malaysia

By David Loi

WE look to the future with confidence. We know that we will face many challenges in 1987, but the Lord will surely give us His constant provision and protection. We would like to take this opportunity to thank you for your keen interest and faithful support of the Brethren Mission here in Malaysia.

Ashland Kindergarten

Early this year we began a kindergarten here in Johor Baru. It may surprise you to learn that we named it *Ashland Kindergarten*. Ashland is a good name for us. Not only is Ashland (Ohio) the home of our international headquarters, but the word Ashland has a beautiful sound when translated into Chinese.

We are privileged to have Mrs. Janice Loh as our kindergarten teacher. She belongs to the Baptist Church and has seven years of teaching experience. She finds tremendous joy in working with children and has often expressed to us that she is indeed blessed by the opportunity to serve in the Ashland Kindergarten. Our curriculum includes Bible stories, hymns, nursery rhymes, moral education, general knowledge, handcrafts, and indoor and outdoor activities.

Through this kindergarten, we hope to minister to both the students and their parents. The kindergarten provides us easy and natural contact with the parents, when they come to inquire about enrolling their children. We develop friendship with the parents and gradually share the gospel with them.

When the children begin attending our kindergarten, we invite them to attend our church meetings; later we invite their parents. The parents' pride and religion might normally cause them to refuse such an invitation, but their children's



Teacher Janice Loh and pupils of the Ashland Kindergarten of Johor Baru, Malaysia.

involvement makes a difference.

There is another side benefit associated with the kindergarten. Many of the churches in Malaysia with this type of program generate enough income to help them become self-supporting. It is our dream that one day the Brethren Mission in Malaysia will be self-supporting and that the Ashland Kindergarten will help us fulfill this dream.

The work in Penang

Last December my entire family was able to accompany me during my administrative trip to Penang. During our week there we attended two special meetings with the Penang Brethren Youth. We were happy to see several new faces along with the old familiar ones. We were also very glad to see several young people who had stopped attending for awhile but who are now back in church. Jenny and I also met with them, and we encouraged them to come back.

The Brethren work in Penang is under the very capable leadership of Rev. and Mrs. David Chew and their able assistant, Madam Hong Hee-Ying. This mission work is progressing quite well.

During this past Christmas season, they used a different way of celebrating our Lord's birth. In the past they went caroling, visiting the homes of Christians and non-Christians alike. But this time Rev. Chew held an evangelistic meeting in his home. Mrs. Chew is a piano teacher, so she invited her students and their parents. Rev. Chew presented a Christmas message, and the youth presented a Christmas drama and sang songs. It was a great experience for all present, and we were very pleased with the response.

We are looking forward to what God has in store for us in the future. Please continue to support us in your daily prayers for the Brethren Mission work here in Malaysia. May the Lord abundantly bless you. [†]



Proclaiming the Good News In India

By K. Prasanth Kumar

AS your Brethren missionaries to India, my wife Nirmala and I join together to thank the Lord for His bounteous blessings this past year. It was a truly memorable year for us because of our visit to the United States. During our three-month visit, we collected a great treasure of wonderful memories from our rewarding visits to the various Brethren churches. We were thrilled by the warm hospitality and Christian love shown by the pastors and their families and the other Brethren who hosted us in their homes.

The Lord has truly blessed the Brethren ministry in India. The church now has 2,197 baptized members, and 65 pastors serve 70 Brethren congregations.

As in the past years, we concentrated our efforts during the joyous Christmas season on proclaiming the Good News of Jesus Christ. We had special Christmas celebration services in the churches at

Rajahmundry on December 23 and at Visakhapatnam on the 24th. The young people presented a play called "The Wisdom Found by the Three Wise Men," and they also sang familiar Christmas carols.

Christmas day

On Christmas day we celebrated with a special service at the public auditorium in Rajahmundry. I felt it a privilege to bring a special message to the 1,100 in attendance that day. The youth again presented special Christmas music, and we showed two Christian movies. Throughout the entire Christmas season — and even into the new year — all of our Brethren pastors kept busy going to the various villages in the area to preach the message of Jesus' birth.

During the Lenten season, many of our members opened their homes for a series of prayer meetings. This gave us the opportunity to prepare the hearts of many non-Christians.

The message of the crucifixion of Jesus Christ had a great impact on many of these people, and a number of decisions were made.

In addition to the special meetings described above, we are also involved with several ongoing evangelistic programs. We offer regular Sunday school and worship services, mid-week Bible studies, a Friday fasting and prayer program, and women's meetings. Revival meetings and thanksgiving festivals in Rajahmundry and Visakhapatnam complement our regular programs. We also have special programs for the youth, including an annual revival meeting.

Community services

We continue to provide many needed services to our community and the surrounding area. This includes helping 30 boys in our orphanage, giving free medical aid, and offering vocational classes in sewing and typing. With the help of World Relief, we are also able to provide ongoing aid as well as emergency relief to the destitute in our area. We are especially grateful for the grant from World Relief that enabled us to help over 2,500 victims of the flood that hit Rajahmundry last August.

We are certainly thankful for what God has done for us and through us this past year. As parents, Nirmala and I are especially thankful for the decision our son Sudhir made last April to dedicate his life to full-time ministry. In fact, he and some of the other Brethren youth have been ministering to the villages of Ethokota, Pujaripalem, and Mummidivarapupadu.

Finally, we would like to thank all of our mission-minded Brethren friends in the United States for their prayers and concern. [†]



Rev. Kumar gives Bibles and flashlights purchased with gifts from churches, individuals, and women's groups in the U.S. to Mr. Diviprasad, a youth pastor who was raised in the orphanage, and to Rev. V. Raja Rao, supervisor of village congregations. In all, 65 Indian pastors received Bibles and flashlights.

Park Street Member Helps Build Church Building for Haitians

Ashland, Ohio — Steve Huber, a member of the Ashland Park Street Brethren Church, realized one of the desires of his life this winter when he spent two weeks in Haiti helping to construct a church building for a group of village Christians.

Huber, who had wanted to serve on a short-term missions project for some time, saw that desire begin to materialize last fall when he learned of a mission group that was making plans to construct a church building in Haiti. God opened the doors, and Steve was able to join 15 other men in this project. Huber not only donated his two weeks of labor, but he also paid his own expenses for the two weeks.

Huber joined the other 15 men on Tuesday, January 27, in Columbus, Ohio, from where they flew by way of Miami, Fla., to Port-au-Prince, the capital of Haiti. From Port-au-Prince they traveled about three hours by car to a village in the agricultural section of the country, where they were to

build the church building. They arrived around 6:30 p.m., exhausted from the long day of travel.

Early the next morning they began work. They spent the rest of that week (except Sunday) and all of the following week constructing the 96- by 32-foot cement-block building. This involved laying the block walls 14 courses high, constructing twenty-four 36-foot trusses for the roof, and sheeting the roof with aluminum.

Most of the work was done with hand tools, since the only power equipment was two power saws run by a gasoline generator. Thankfully, says Huber, the cement was mixed by Haitian men, who worked constantly and diligently.

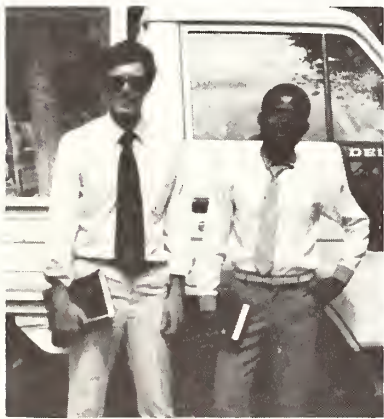
The Lord blessed the project with fantastic weather (sunny, 80 to 85 degrees). As a result, the men were able to complete the building by Saturday noon of the second week — with a half day to spare! The next day (Sunday) it rained torrentially.

While in Haiti, Huber observed a number of things about Haiti and its people. He found the Haitians to be beautiful people — very kind, clean, and eager to work, but also very poor. Sixty percent of the people are unemployed, and those who do have work are lucky to make three dollars per week.

Most Haitians are in desperate straits, Huber says, and the country itself is on the verge of ecological disaster. The people have almost nothing and live from day to day on what they can eke out from the land. Every living and non-living thing is used in their struggle for existence.

As a result, the land is worn out from overuse, and most of the trees have been cut to provide wood for cooking fires. Ideally, Huber says, the land should be given a rest so that the ground can become fertile again and the hillsides become lush and green. But the people can't wait for that to happen, since they depend on the land for their day-to-day existence.

So the ground becomes more barren and the hillsides more denuded. As a result, erosion is an even greater problem, polluting the waters and killing



At left, Steve Huber with the work crew's Haitian interpreter; below, construction in progress; at right, the nearly-completed church building.



the fish. Thus the cycle continues and becomes ever more vicious.

Yet Huber does not think the situation is entirely without hope. "Each little drop [of assistance to the Haitian people] helps," he says. "And the drops add up."

He is thankful for the opportunity he had to provide some assistance and hopes that God will open the doors for him to serve again in the future. He also challenges other Brethren to become involved in similar projects and to have their eyes opened to the fact that "the harvest is plentiful but the laborers are few."

Hagerstown Honors Freeda Johns As Christian Educator of the Year

Hagerstown, Md. — Freeda Johns was honored January 18 by the Hagerstown First Brethren Church as that congregation's 1986 Christian Educator of the Year.

In recognition of this honor, Mrs. Johns was given a plaque during the morning worship service on that day, which was observed as Leadership Sunday in the Hagerstown Church.

Mrs. Johns has been a church school teacher at Hagerstown since 1934. She continues to do an excellent job of teaching.

Also honored on Leadership Sunday was Mrs. Edith Cushen, who was given a special award in recognition of her 74 years of teaching. Mrs. Cushen retired from teaching several years ago, but continues to attend services faithfully — not only church school and Sunday morning worship, but also Sunday evening and mid-week services. Her pastor, Dr. Harold Barnett, describes her as "a very choice and godly Christian lady."

In addition to the above two awards,

certificates of appreciation were presented to church school treasurer Gerald Cooper, Sr., and church school secretary Howard Sheeley. These two men were shown this appreciation for

their many years of dedicated and loyal work in the church school during their various tenures of service.

The Leadership Sunday awards were presented by Doris Barnett, retiring church school superintendent, and by Margaret Greene and JoAnn Hendershot, co-superintendents for 1987.

— reported by Pastor Harold Barnett



Honored on Leadership Sunday were (l. to r.) Gerald Cooper, Sr., Howard Sheeley, Edith Cushen, and Freeda Johns. Doris Barnett (r.), retiring church school superintendent, helped present the awards.

Visit to Colombia

(continued from page 11)

in Bogotá as part of my agenda. This is a tremendously encouraging work, with SERVICOM being the largest supplier of Christian multi-media in Colombia. And it's Brethren!

I then traveled on to Medellín, this year making the trip by air. Last year, because of threats against North Americans, I found it necessary to make the trip by car to avoid airport visibility. It was a beautiful flight, and I enjoyed being back in the City of Eternal Spring.

Nevertheless, problems were in evidence, including the resignation of Rev. Luis Mendoza, church leader and pastor at Campo Valdez. But the church is not defeated, and I was excited by the enthusiasm of the Brethren. It was especially good to fellowship with the Quechua Indians and to participate in the growing work at Giradota. And we now own the SERVICOM office complex in Medellín. Prayerfully, the Solomons



Enjoying breakfast at Logans are (l. to r.) Ray and Marilyn Aspinall; Elizabeth Arias, a Colombian woman who serves as office manager for SERVICOM; Mark and Chantal Logan; and (taking the picture) Jim Black.

(Tim and Janet) will become involved with this work as part of their assignment to Colombia later this year.

At the beginning of this article, I mentioned Ray and Marilyn Aspinall. You might ask, "Aren't they in Argentina?" The answer, of course, is "Yes." But they will also be working with Colombia. This field assignment was necessary in order that the Logans would be able to continue the very demanding work placed upon them. Soon, we

trust, the Kerners (David and Diane) will be in Colombia as well to give desperately needed pastoral assistance. Ray, however, will continue his oversight involvement.

On Tuesday, February 2, I was again on my way home, but with mixed emotions. To say I was glad to be going home is an understatement, to be sure. But I still was not anxious to leave the absolutely beautiful Colombian weather and the fellowship of our people in that country. But as I grow older, I seem to

miss the family just a bit more.

Thank you for your prayers and your concern for me and for the missionary workers around the world. Please do not forget to pray for and support the missionary efforts of The Brethren Church. That threefold outline of the Book of Acts is truly our mandate: To be "witnesses unto [Christ] both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

In Jesus' name. AMEN.

[+]

Missionary Children Hold Reunion At Sarasota Church on December 27

Sarasota, Fla. — Brethren missionary children who had at one time lived in Argentina with their parents gathered at the Sarasota First Brethren Church December 27 for a missionary kids (M.K.'s) reunion.

Present for the reunion were children of Ray and Marilyn Aspinall, Rob and Jane Byler, John and Regina Rowsey, and Kenneth and Jeanette Solomon. Also there were three of the parents, former missionaries Rob Byler and Ken and Jeanette Solomon.

The reunion was held in typical Argentine fashion, with plenty of *mate* (Argentine herb tea), *empanadas* (meat-filled pastries), music, and fellowship. Much of the conversation centered on life in Argentina during the '60s and '70s, with the M.K.'s swapping humorous stories about life on the field.

They also reflected on how they felt about growing up on the mission field. Becky (Solomon) Abbott expressed the sentiment of many missionary chil-

dren when she said, "I wouldn't have wanted to grow up any other way." To which Kathy (Aspinall) Rosales added, "Our childhood was special."

Some of the M.K.'s had not seen one another for nearly 20 years. They are now married and have children of their own.

— reported by Jan Solomon



Above, former missionary kids (l. to r.) Sue (Rowsey) Warner, Kathy (Aspinall) Rosales, Claudia (Aspinall) Horner, Margi (Solomon) Dodds, Tim Solomon, Becky (Solomon) Abbott, Becky Byler, and Steve Byler.

At left, missionary kids with their spouses and children, and also (2nd row, far left) former missionaries Ken Solomon, Jeanette Solomon, and Rob Byler.

Photos by Tim Solomon



Members of the Valley Brethren Church Give an Account of Their Stewardship

Jones Mills, Pa. — Members of the Valley Brethren Church gave an account of their stewardship on December 28, when the congregation observed "Mina Sunday."

The groundwork for "Mina Sunday" was laid on Sunday morning, October 25, when Valley pastor Rev. Dan Lawson preached a sermon on "The Parable of the Talents." Following that sermon, the church official board voted to give each member of the congregation

a *mina* (Greek for "pound") to invest for the Lord.

So on Sunday, November 2, \$5.00 was given to each of the 54 persons 12 years of age or older present in the congregation (a total of \$270). The money was designated as "God's Money," to be invested over the next two months and then returned, with any increase, on December 28.

The Valley Brethren began immediately to seek ways to increase their

minas. Some held hoagie sales or bake sales. Others washed cars or made and sold crafts. Still others sold candy, pop, or potatoes.

On "Mina Sunday," everyone came forward during the morning worship service to return God's money. A total of \$2,063.05 was brought in. The Valley Brethren had increased their *minas* 6.6 times.

— reported by Vera Schroyer

It is never right to do a little wrong to obtain the greatest possible good. Your duty is to do the right — the consequences are with God.

— C.H. Spurgeon

Two Winners, No Losers in Contest Between Waterloo and N. Georgetown

Waterloo, Iowa — The Waterloo, Iowa, and the North Georgetown, Ohio, First Brethren Churches engaged in a bit of rivalry during September, October, and November of 1986 to see which church could achieve the greatest increase in average Sunday school attendance.

Pastor William Walk of the North Georgetown Church and Pastor Lynn Mercer of the Waterloo Church set up the contest. The two churches paired up for the contest because they are about the same size. The fact that Waterloo's pastor, Rev. Mercer, is a son of the North Georgetown Church provided some added interest to the competition.

According to the terms of the contest, the losing church would pay \$50 to the national Board of Christian

Education of The Brethren Church.

The North Georgetown Church got off to a fast start, so much so, in fact, that it took Waterloo ten weeks to catch up. But it was nip and tuck during the final weeks of the contest.

With only three weeks to go and the Waterloo Church 1.4 percentage points behind, Sunday school superintendent Neil Hoppenworth challenged the Waterloo Brethren to come out *en masse* the following Sunday (November 16) and to bring along guests. He promised that if attendance topped 125, he would wear a tuxedo on Sunday, November 23rd.

The picture at the right gives a clue to what happened. Attendance on the 16th was 128!

Even so, Waterloo lost the contest — by 1.3 percentage points. But in a



Photo by Robbie Catchpool.

Waterloo Sunday school superintendent Neil Hoppenworth wearing a tuxedo. The Waterloo Brethren met his challenge.

sense, both Sunday schools won, for both realized an increase in average attendance of over 13 percent (14.9% for North Georgetown and 13.6% for Waterloo). In fact, the contest was so beneficial for both congregations and the outcome was so close that each church sent \$25 to the national Board of Christian Education.

— reported by Lois Catchpool

English and Spanish-Speaking Brethren Hold Get-Acquainted Session in Florida

Sarasota, Fla. — Brethren of the Florida District churches met on Saturday, January 31, in Sarasota for a time of fellowship designed to help the English-speaking and Spanish-speaking congregations become better acquainted.

During the afternoon, Rev. Kenneth Solomon, co-pastor of Iglesia Hispana de los Hermanos (the Hispanic congregation) and Tim and Janet Solomon, helpers in the church, took the visitors to view the fields and housing of farmworkers in the area. Many children and a few adults attend the Hispanic church from this area.

At five o'clock, about 50 people, including several members of the Hispanic church who live in the city, gathered for a potluck supper. After the meal, the group was entertained

with singing and guitar-playing by Daniel Rosales (co-pastor of the Hispanic congregation), Miguel Antunez, and other members of the Hispanic church.

Then everyone participated in some small-group, get-acquainted activities. The final activity engaged the English-speaking folks in a learning activity — how to say in Spanish, "I am glad to meet you. I am glad you came today."

"The words I remember from that lesson," says Jean Lersch, who chairs the Florida District Ministry of Missions and Outreach, which planned the get-together, "are *Mucho gusto*, and that's a good description of the event." "In fact", she adds, "there were moments of absolute hilarity."

— reported by Jean Lersch

tions to the problems that face The Brethren Church. Dr. Charles Munson is the convener.

The forum will be held near Columbus, Ohio, at the Columbus/Worthington Holiday Inn, located at 175 Hutchinson (Interstate 270 to the U.S. 23 North exit). The meeting will begin at 11:30 a.m. and adjourn at 5:00 p.m. The only cost is for the noon lunch.

If you plan to attend, please send word to Dr. Charles Munson, 910 Center St., Ashland, OH 44805. Deadline for reservations is March 30.



Brethren to Meet April 7th To Examine Church's Future

Ashland, Ohio — Concerned clergy and lay persons are invited to attend the National Forum on the Future of The Brethren Church, scheduled for April 7, 1987.

This forum has arisen out of a genuine desire to find positive solu-

Brethren Pastors Enroll In Mennonite Health Plan

Goshen, Ind. — Brethren pastors recently enrolled in the Medical Expense Sharing Plan, a health plan of Mennonite Mutual Aid, Goshen, Ind.

The pastors group comprises about 100 individuals from across the United States. Their membership became effective January 1, following discussions between MMA and the Brethren pastors about how MMA can assist with their medical expenses.

"We welcome this as the beginning of a continuing relationship not only with these Brethren pastors, but also with persons in The Brethren Church," says Laban Peachey, MMA Vice President of Marketing. He adds, "MMA is a practical application of Christian mutual aid that we read about in the New Testament."

Mennonite Mutual Aid's health, life, and retirement plans are available to Mennonites and other related Anabaptist groups — which includes The Brethren Church. For more information about MMA's services, call Member Services at MMA's Goshen office at 800-348-7468.

God sends no one away empty except those who are full of themselves.

— D.L. Moody

From
The



Grape
Vine

Laymen of the Oakville, W. Va., First Brethren Church baked cakes, pies, and other items for a baked goods auction, which was held February 7 to raise money for the Laymen's Organization. Christopher Pennington donated the prettiest cake; Paul Fox's "monkey bread" and Kenneth Nuckels' fried pies were judged the most original; and Tim Ceprich's cake sold for the most money (\$20.00). Following the auction, the buyers shared a portion of their purchases so that all could enjoy a time of eating and Christian fellowship.

Two new learning kits recently became available from Brethren House Ministries of St. Petersburg, Fla. They are the *Lenten Learning Kit Including Holy Week and Easter*, containing activities to help children better understand the meaning of lent and Easter; and the *Bible Story Action Kit for Young Children*, containing materials for presenting Bible stories and for the children to use when "playing" the stories.

Rev. Lynn and Susan Mercer became the parents of twin girls, Leta Elizabeth and Lana Elizabeth, on February 6. Rev. Mercer pastors the Waterloo, Iowa, First Brethren Church.

The United Bible Societies report that 19 languages received their first Scriptures in 1986. Nearly 97% of the world's people now have some part of the Bible in their language.

Migrants at Brethren House Contribute Labor With Love

St. Petersburg, Fla. — Most migrant laborers come to Florida to pick vegetables and citrus, but two migrating sojourners recently arrived at Brethren House in St. Petersburg and worked in different "fields," donating hours of labor with love.

Charles and Aida May Munson, "on vacation" from cold Ohio for six weeks this winter, made themselves avail-

able for all sorts of tedious tasks, with no glamour and no fringe benefits (and thus were true migrants).

There wasn't even room for all six feet four inches of Charles in the guest room bed. Besides, boxes of books surrounding the bed prohibited much movement in the room, which doubles as a storeroom/mimeograph and copy center. So the Munsons slept in their van in the driveway.

The Munsons cheerfully helped with everything from stocking learning kits

with magnets, yarn, and string to painting display boards and entertaining team dinners (for 11 people). In their "spare time," they even planned and helped with the teaching.

What a model of servanthood this couple provided! They gave of themselves in the most menial tasks because they had already given themselves to God, who called them years ago out of the Pennsylvania hills to become sojourners.

— Jean Lersch

Overseas Service Opportunities Available Through World Relief Corporation of NAE

St. Petersburg, Fla. — The World Relief Corporation of NAE has the following short-term overseas service opportunities available through its OPEN HANDS service program:

Assistant for Administration, Tegucigalpa, Honduras. Two-year minimum term. Needed as soon as possible. Salary to be negotiated.

Vocational Training Supervisor (industrial arts), Galang Refugee Camp, Indonesia. Two-year term. Stipend fully covers expenses.

Vocational Training Supervisor (domestic arts), Galang Refugee Camp, Indonesia. Two-year term. Stipend fully covers expenses.

Nursing Coordinator, Philippine Refugee Processing Center, Bataan, Philippines. Two-year term. Stipend fully covers expenses.

Curriculum Specialist, Philippine Refugee Processing Center, Bataan, Philippines. One year with extension potential. Salary fully funded.

Teacher Supervisor, Philippine Refugee Processing Center, Bataan, Philippines. One year with extension potential. Stipend fully covers expenses.

Women in Development Coordinator, Dakar, Senegal. Two years. Volunteer-level stipend fully funded.

For more information about these positions and/or the OPEN HANDS program, contact Erica Weidenhamer, secretary of the Brethren World Relief Board, 6334 56th Ave., North, St. Petersburg, FL 33709 (phone: 813-545-2173). Or call Mrs. Lou Cole at the World Relief Corporation offices (312-665-0235).

In Memory

Charles Jerry Blosser, 63, February 17. Member for more than 50 years and trustee of The Brethren Church of New Lebanon. Services by Robert Dillard, pastor.

Robert Allen Powers, 43, February 2. Member for one year of the First Brethren Church of South Bend. Services by Larry R. Baker, pastor.

Mrs. Mabel Leer Wambaugh, 85, January 19. Member from 1939 to 1966 and from 1975 to 1987 of the First Brethren Church of Goshen. Services by Donald Rowser, pastor, and David Kerner, associate pastor.

Anna Green, January 18. Member of the Linwood Brethren Church. Services by Robert L. Keplinger, pastor.

Walter L. Brandenburg, 90, January 14. Member for 72 years of the Linwood Brethren Church. Services by Robert L. Keplinger, pastor. Mr. Brandenburg, who served the Linwood Church for many years as a deacon, was the oldest member of the congregation at the time of his death.

Walter G. Dysert, 59, January 14. Member of the Vinco Brethren Church. Services by Carl Phillips, pastor.

Mary E. (Mayme) Swihart, 101, January 3. Lifelong member of the Brighton Chapel Brethren Church. Services by John Long, pastor.

Ella Green Trott, 69, December 29. Member of the Linwood Brethren Church. Services by Rev. Hays K. Logan.

Goldenaires

Loris and Esther Stout, 50th, March 7. Members of the Burlington First Brethren Church.

Charles and Margaret Blacksten, 60th, February 2. Members of the Linwood Brethren Church.

Loren and Pauline Crawford, 60th, January 27. Members of the Milledgeville Brethren Church.

Edward and Dorothy Arch, 50th, January 17. Members of the First Brethren Church of Nappanee.

Membership Growth

Vinco: 5 by baptism

Gretna: 2 by baptism

Waterloo: 5 by transfer

Brighton Chapel: 2 by transfer

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

THE STORM

"Let's go across the lake," Jesus said to His friends one evening. Since early morning He had been teaching and healing all the people who came to Him. Now He was very tired. His friends were glad that they had a boat in which He could ride and rest.

Jesus stepped into the boat. The friends got into the boat also. The men rowed the boat over the quiet water. Jesus laid down. In a few minutes, He was fast asleep. All was calm and peaceful.

Soon the wind began to blow. It blew harder, then even harder. Clouds covered the moon and the stars. The night became very black. Waves splashed against the boat. They grew higher and higher. The boat tossed up and down with the waves.

Splash! Splash! Splash! went the waves. Whooooooo! howled the wind. Waves swept over the side of the boat. Rain beat down.

The men rowed as hard as they could toward land. But the wind held them back. These men had been on the lake in a storm many times, but they had never seen such a bad one. They were frightened! Waves came faster and faster into the boat. They knew the water would soon fill the boat, and it would sink.

Jesus was still fast asleep. Even the noisy wind and waves hadn't awakened Him.

"Jesus! Jesus!" cried His frightened friends. Our boat is filling with water. We can't row to land."

Jesus stood up quickly. He saw the frightened faces of His friends. He looked at the waves rising higher and higher. Then Jesus stretched out His arm and said, "Peace! Be still."

At once the wind stopped blowing. The waves dropped. The lake became smooth and quiet. The boat stopped tossing. The moon and stars came out. The clouds were gone. The storm was over!

"How strong God's Son, Jesus, is!" whispered His friends. "Why, even the wind and the waves obey Him!"

—Based on Mark 4:35-41

Story Sentences

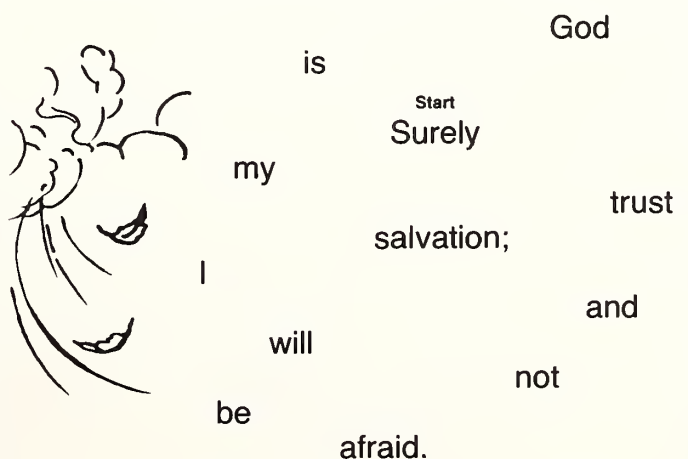
Here are five sentences about the story. The wind blew and mixed them up. Can you number them so that they are in correct order?



- _____ Jesus went to sleep.
- _____ Jesus and His friends got into a boat.
- _____ Jesus spoke to the storm and it stopped.
- _____ The men were frightened.
- _____ A terrible storm arose.

A Bible Verse

The wind also scattered the words of this Bible verse (Isaiah 12:2a). Use a red crayon to connect the words in the right order.



Brethren World Missions – 1987

The WORD is getting around!

We are thankful for the ministry of the many denominations concerned for the millions in the world who have never heard the Gospel message. God is using His Church in a mighty way, as was His intent from the very beginning. And we are especially thankful for the part the Brethren play in the great missionary effort of the Christian Church.

At the present time the Brethren are involved in the missionary activity of eight nations: The United States, Mexico, Colombia, Argentina, Paraguay, Nigeria, India, and Malaysia. There is reason to believe that we will, in the near future, see the Brethren in France and Bolivia.

Yes, "We're getting the WORD around." Brethren Missions! Your missionary concern. Thank you for your personnel and prayer involvement, and for providing the finances to carry on.



**Please give sacrificially
to help supply the need.**

**Give through your local church,
or send your gift to:**

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OF THE BRETHREN CHURCH
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ASHLAND, OHIO 44805**



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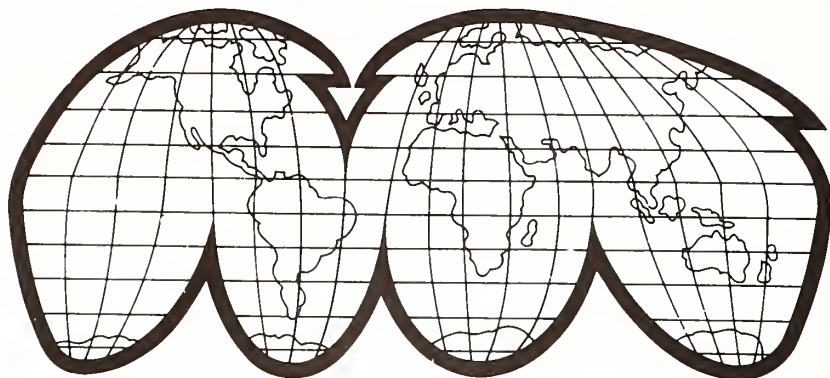
APRIL 1987



*Lo, the winter
is past . . .
The flowers appear
on the earth;
The time of the
singing of birds
is come*

Song of Solomon 2:11-12

Developing a Global Vision



by
**John
Maust**

Building Our Vision

PEOPLE talk a lot about culture shock. Having recently come back to the U.S. after living for three years in Peru, South America, maybe I'm going through it. It seems there are more fast-food restaurants, more apartments that won't take children, more raunchy TV shows, and even more guys wearing earrings than when I left.

Something positive happening

But not all the changes have been for the worse. In fact, I (and people who are more informed) see something positive, very positive, happening across our nation. It's the spiraling interest in missions among college students.

In February, my wife and I traveled to Lakeland, Fla., for something called the "GAP 87" conference. GAP stood for Global Awareness Project, and the event, sponsored by InterVarsity Christian Fellowship, brought together Christian students from colleges and universities all across the state.

They heard challenging talks from the likes of author David Bryant (*In the Gap, Concerts of Prayer*), who exhorted, "Wrap your life around Christ and His global cause."

A Wycliffe Bible Translators speaker got the entire group to memorize and repeat this key text for Christian service, and to make it their foundation:

And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again" (II Cor. 5:15, NIV).

All watched — as if transfixed — a creative, funny, yet powerful missions-oriented film, "The Wait of the World" (new from Gospel Films). Afterwards, a Filipino student declared that God had used this film to tell him to return to his homeland after graduation in order to share Christ with his friends and family.

Perhaps "GAP 87" wasn't all that significant. What is important, though, is that it joins many other student conferences like it.

Bryant said that 1,200 Christian students gathered not long ago at my alma mater, Ball State University, for "Mandate 86." (The school was lucky to get that many people for its popular, annual Bikeathon, which bloodthirsty spectators attended hoping for wrecks!)

A similar global awareness conference in Seattle attracted 800 area Christian students. And there have been other such conferences.

Up to 400 people attend a regular World Christian prayer group at Purdue (Ind.) University; and a sizable number of globally-aware students hold prayer meetings for world missions at Wheaton (Ill.) College. The list goes on.

Today's college students are supposed to be interested only in good résumés, making money, and the big ME. God, obviously, is doing something among them worth watching.

A global revival

Missions strategist Ralph Winter detects evidence of a global revival, and says we should be on the lookout for two things in relation to the

growing missions outreach.

One is "closure" — statements or meetings dealing with the completion of the "unfinished task," the Great Commission, in which every last people group on earth hears about Christ.

Second, we should be aware of groups and events focusing on "countdown." That is, groups that set the year 2000 or some other date as the goal by which this "closure" can take place. (For example, several of the largest Christian short-wave radio stations are strategizing how they can broadcast the gospel to the final unreached people groups by the year 2000.)

We live in exciting days. And not just college students can participate in getting the "Task" done. Every one of us can have a part.

We can attend conferences or campaigns, which stimulate our minds and provide us with information. But we can go even further. As David Bryant suggests, the real need is to integrate a Christian world vision into our lifestyles. If we do this, actions will follow.

Only 15 minutes per day

We can start building this vision, he suggests, by spending only 15 minutes per day: Five minutes studying Scriptures having to do with God's global plan; four minutes reading a missions-oriented book or literature; three minutes in prayer — interceding for peoples who don't know Christ; two minutes sharing with a friend your global vision; and finally, one minute of silence before God.

This adds up to 91 hours in a year. If 100 people in your church do it, that's 9,100 hours of vision-building.

Can 2.5 billion people be reached? "Absolutely," Bryant says. "The problem is mobilization."

As "Gap 87" drew to an end, the students filled out decision cards containing options we also would do well to consider; praying daily for unreached peoples, befriending an international student, financially supporting a missionary, reading books about missions, etc.

They spent about half an hour examining and choosing their options. I got the impression they meant business. One of the guys, by the way, wore an earring. [†]

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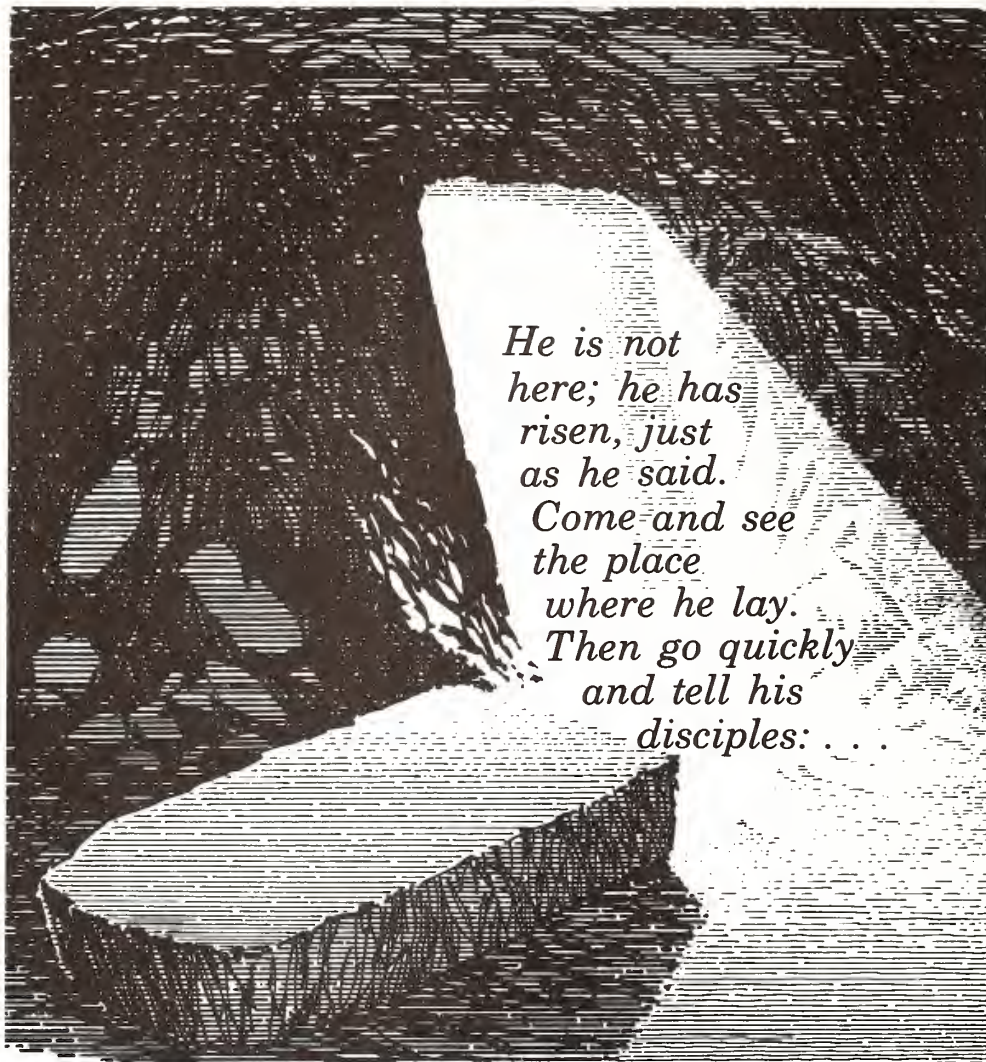
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Cover

The singing of birds as they nest and raise their young is a sure sign of spring. In addition, birds are a reminder of some of God's most precious blessings to His children. For example, Jesus said, "Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they?" (Matt 6:26, NIV). An article on page 21, "Biblical Birds in the Land of the Bible," looks at some other passages in the Bible that mention birds and at the birds which they mention.

Answer to Little Crusader Page:

A Message From the Tomb: Jesus is not here! He is risen! Go and tell.



*He is not
here; he has
risen, just
as he said.
Come and see
the place
where he lay.
Then go quickly
and tell his
disciples: . . .*

The First Easter Message

By Rev. William H. Anderson

ON EASTER SUNDAY, pastors all over our land will deliver their annual Easter messages to eager, waiting congregations. For the most part, these sermons will contain nothing unusual or startling, for we have grown accustomed to the message of the resurrection of our Lord.

But harken back with me to the very first Easter sermon, delivered over 1,900 years ago. It was most unusual for a number of reasons.

First, it was unusual because of the PREACHER. He was not a member of the ordained clergy garbed in a dark suit, but a shining messenger from heaven whose "appearance was like lightning, and his

clothes were white as snow" (Matt. 28:3).

Secondly, that first Easter message was unique because of its BREVITY. Just 66 words, according to Matthew's account, requiring less than 20 seconds to deliver.

Then it was unusual because of the PULPIT from which it was presented. The heavenly messenger sat upon a rock-hewn sepulchre to deliver his sermon.

The CONGREGATION, also, made the occasion unusual. Only a few frightened and perplexed women huddled together to hear the angel's words.

Finally, the message was unusual because of its CONTENT:

Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said. Come and see

the place where he lay. Then go quickly and tell his disciples: "He has risen from the dead and is going ahead of you into Galilee. There you will see him." Now I have told you.

Matt. 28:5-7*

This was the first Easter message! Let us look more closely at these words.

The Angel's Declaration

"He is not here; he has risen, just as he said. . . ." This brief but vital message is the heart of the Christian faith. Paul, in I Corinthians 15, lists some of the reasons why the truth of the resurrection is essential to our faith. He wrote:

"If Christ has not been raised . . ."

Our preaching is useless.

Our faith is in vain.

We are witnesses to a falsehood.

We are still in our sins.

Our Christian loved ones who have died are lost!

But Christ has been raised! "He has risen, just as he said."

The women who came to the tomb early that morning were thrilled by the angel's words. They had come expecting to see a corpse. Instead, their fear and despair turned into joy, and their grief became gladness. And why not, for their Savior, Lord, and Friend was not dead, but very much ALIVE!

Those early witnesses had not expected to hear that Christ was alive. They should have, for He had told them on numerous occasions that He would die and then rise again (Jn. 2:18-22; 10:17-18; Matt. 16:21). They did not understand, however, because their eyes were blinded.

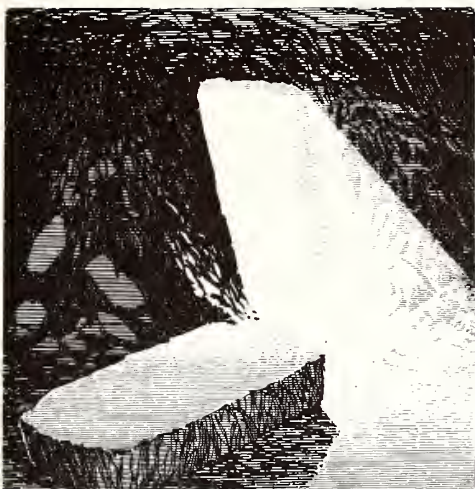
The two disciples on the road to Emmaus, following the crucifixion, expressed the mental and heart attitude of all, when they said wistfully, ". . . but we had hoped that he was the one who was going to redeem Israel" (Luke 24:21). They "had hoped" — but then the events of Calvary took place, and their hopes were dashed to pieces.

G. Campbell Morgan tells us something of the mentality of those early followers of Christ following the crucifixion:

We know that they still loved Him. They had not lost their love for Him. We know they still be-

*Quotations from the Bible are from the New International Version.

Rev. Anderson is pastor of the Northgate Community Brethren Church of Maneca, California.



lieved in Him personally. They loved Him, they believed in Him. Faith was still there; love was still there. What was lacking? Hope. They had lost all hope. They were looking for the Kingdom. They had become His disciples. They had expected that He would realize all their dreams. . . . It was all over. He was dead!

Can you imagine, therefore, the joy and thrill these women experienced at the angel's message: "He is not here; he has risen, just as he said"?

The Angel's Invitation

"Come and see the place where he lay. . . ." Why this? Who wants to look at an old, musty, spooky tomb? It was necessary because Christ's disciples had to be convinced that their Lord was really alive! And so do we today. God wants to repeat this same invitation to all who are doubtful: "Come and be convinced that Christ truly was raised from the dead and is alive forevermore. Come and take a look at the evidence."

LOOK AT THE EMPTY TOMB! It stands as mute but irrefutable evidence that Christ was no longer in the grave. The skeptic might say, "The disciples took away His body." But remember, the tomb was carefully sealed and closely guarded by the soldiers. Pilate's command was, "Take a guard. Go, make the tomb as secure as you know how." Then we read: "So they went and made the tomb secure by putting a seal on the stone and posting the guard" (Matt. 27: 65-66).

Thank God for this unbelieving Roman ruler's precautions! Little did Pilate realize that he provided for us the strongest possible proof of Christ's resurrection! He sealed the

tomb and set a watch over it to assure that the zealous but misguided disciples could not steal the body of their Leader. But the plan backfired — for it added climactic proof that the professed Messiah was completely dead and that His body could have gotten out of the tomb only by a miracle!

"If today you and I truly believe that Jesus Christ is alive, then we ought to gladly spread abroad this wonderful story."

A missionary was preaching in a public marketplace in a village in northern India. At the close of his message, he was approached by a Moslem, who came up to him and said, "You must admit that we have one thing you have not, and it is better than anything you have."

The missionary asked courteously, "And what is that?"

Replied the man, "When we go to Mecca, we at least find a coffin. But when you Christians go to Jerusalem, which is your Mecca, you find nothing but an empty grave."

The missionary smiled and said, "That is just the difference. Mohammed is dead and in his coffin. And all false systems of religion and philosophy are in their coffins. But Christ is risen, and all power in heaven and on earth is given to Him. He is alive forevermore!"

EXAMINE THE EMPTY GRAVE CLOTHES (Jn. 20:1-9). When Mary Magdalene went to the tomb early that Easter morning, she discovered that the huge stone blocking Jesus' tomb was rolled away from the door. She feared that the grave had been robbed! So she ran with haste to tell Peter and John what had happened.

The two men raced to the sepulchre, with John reaching it first. He stopped and "peeped" (meaning of the Greek in v. 5) inside, and saw only empty grave cloths — that is, the strips of linen flattened out without a body. When Peter arrived, he entered the tomb and examined more carefully (Greek meaning of "saw" in v. 6) "the burial cloth that had been around Jesus' head. The cloth was folded up by itself, separate from the linen." The napkin was still in the folds that had been

wound about the head of Jesus for His burial.

Now John entered the tomb and looked again. This time he "saw and believed." This time, as the Greek signifies, John not only had *sight* but *insight*. He now understood the significance of the empty grave clothes. No one from without had disturbed the contents of the tomb. His Lord had **ARISEN** — He was **ALIVE!**

Finally, to be convinced of Christ's resurrection, **STUDY THE TESTIMONY OF THE NUMEROUS WITNESSES.** There were the women who came to the tomb and met and conversed with Christ following His resurrection (Matt. 28:9); the two disciples on the Emmaus Road (Lk. 24:13); the eleven apostles who met Jesus on the Mount (Matt. 28:16); James and Paul (I Cor. 15:7-8); and Christ's post-resurrection appearances to over 500 of His followers at one time (I Cor. 15:6).

One might suppose that several of these witnesses could have had delusions or visions, or might even lie to deceive others. But surely not this great number! Remember, Jewish law demanded only two or three witnesses to establish a fact (Deut. 17:6). Therefore, the evidence here is overwhelming. All any honest seeker need do is accept the invitation of the angel: "Come and see. . . ."

The Angel's Commission

"Go quickly and tell. . . ." The news of a risen, living Savior should send us forth telling others the glad news. And why not? Consider what this wonderful news did for the women who first heard it? They were filled with joy! They had come to the tomb as *mourners*, but returned as *missionaries*. Having been convinced themselves, they were sent to convince others. If today you and I truly believe that Jesus Christ is alive, then we ought to gladly spread abroad this wonderful story!

*He is risen! Let us tell it
Till the farthest isles have heard,
Till the tribes in worship swell it,
And adore their risen Lord;
Let us rest not till the nations
Far and near to Him belong;
Till in Easter exultations
All the world shall join our song!*
— E. Margaret Clarkson —

Remember the Days of Old

Guidelines for setting up a local church archives.

By John Groby

Remember the days of old, consider the years of many generations.
Deuteronomy 32:7

THE BRETHREN CHURCH has an important history, one that is well-worth preserving. Unfortunately, much of the record of our history has unintentionally been taken out with the trash and destroyed. This has occurred because few Brethren churches protect their historical records and artifacts in a congregational archives.

In order to halt this destruction of important historical documents, I encourage each congregation in The Brethren Church to establish a church archives. In this article, I will discuss how to administer such an archives, and in a follow-up article in the May EVANGELIST I will describe how to collect, arrange, and store church records and artifacts, and present guidelines for writing a finding aid for the church archives.

Let illustrate the benefits of a congregational archives by telling about the history room in my home church, the Hillcrest Brethren Church in Dayton, Ohio. The Hillcrest Brethren Archives was established in March 1986. It presently contains 16 linear feet of historical and legal documents, 25 rare and antique books, numerous photographs, and various church artifacts. These materials, representing nearly 100 years of Brethren history, will serve as an excellent

Mr. Groby is a member of the Hillcrest Brethren Church of Dayton, Ohio, which he serves as Church Historian and chairman of the History Committee. He is a candidate for a master's degree in history, with a specialization in museum and archival management, from Wright State University. He currently works with autistic teenagers in a Dayton group home.



Mr. Groby, the author of this article, displays a couple of items from the archives of the Hillcrest Brethren Church. Archival boxes on the metal shelves behind him contain other historical materials of the Hillcrest congregation.

source of information for our church history booklet, to be prepared for our 50th anniversary commemoration in 1989.

To encourage interest in Brethren history, theology, and polity, our archives were used in a six-week study of The Brethren Church. We have also begun an oral history of The Brethren Church in Dayton spanning the past 80 years, which will be included in the archives. In addition to its purely historical value, the Hillcrest archives functions as a generation bridge, linking the dedication and tradition of our older members with the promise and potential of our newer and younger members.

If your congregation is interested in preserving and using its historical records and artifacts, here are the preliminary steps to follow in setting up a church archives.

The first step is to appoint a church historian or a history committee that will organize and administer the archives. Ideally the candidates for this committee will represent both the older and younger members of the congregation and will possess an intimate knowledge of the history and organization of your church.

Before the historian or history committee begins to collect records, three things must be done: a budget needs to be written, an archives room must be selected, and a policy manual has to be prepared.

Write a budget

The archives, like all church programs, must have a budget. The initial setup costs could be paid with memorial funds given to honor important past members of the congregation. But the archives should have

a permanent minimum budget of 25 to 50 dollars per year. Setup costs will probably range from 50 to 300 dollars. Most of this money will be spent on archival containers, materials, and shelves.

Several companies sell archival quality boxes and folders, but one of the largest and most popular firms is the Hollinger Corporation, P.O. Box 6185, Arlington, VA 22206. This company's standard box holds one-fourth linear foot of records (a five-inch stack of paper) and sells for \$2.30 when ten or fewer boxes are purchased (order no. 12510).

"Unfortunately, much of the record of our history has unintentionally been taken out with the trash."

Folders sell for \$22 per hundred (order no. 11140). Hollinger boxes and folders are acid-free, which significantly increases the life of the paper, and are well-worth their cost. (Order forms and information about price incentives for bulk orders are available from the company.)

Another expense will be for shelves. Only baked enamel metal shelves should be used. Wooden shelves or filling cabinets will eventually damage the written records contained in the archives.

The total cost for setup supplies will be difficult to estimate until the volume of the collection is estimated. The setup cost for Hillcrest was approximately \$100 for a modest-sized collection.

Find a suitable room

Next, find a suitable room in which to house the collection. It should have space for storage, for a small reading area in which to do research, and possibly for a work/office area. It is best to house the entire collection in one central location, so allow space for growth.

If the church library has space and meets minimal environmental standards — receives no direct sunlight, is free from excessive dirt or dust, and has relatively constant humidity and temperature levels — then it is a logical location. Avoid the extreme environments of basement and attic rooms. Few churches have an ideal room, but a less than perfect room can be made suitable by outfitting it with an air conditioner, dehumidifier, electric fans, and heavy curtains, as needed.

Prepare a policy manual

It is extremely important to prepare a policy manual before acquiring records and artifacts. This manual will spell out what the archives will contain and how the collection

will be used. It should include the following sections:

The first section of the manual will give the official name of the archives and its location. This will be followed by a Statement of Purpose, which will set forth the philosophy of the archives and spell out what it intends to achieve (that is, to preserve Brethren tradition, safeguard church records and artifacts, etc.).

The policy manual spells out what the archives will contain and how the collection will be used.

The next section is the Scope of Interest, which limits the kinds of records the archives will collect. In the case of a local congregation, the "Scope of Interest" is the records and artifacts of the local and national church, the church's pastors and lay people.

The Rules and Regulations for the church archives are listed next. This section should include such rules as: (1) no one may use pens or markers while conducting research; (2) no visitor will be given more than one box of records at a time; (3) no one may remove materials from the archives without permission; and (4) each first-time visitor should have proof of identification and sign a statement that he or she has read and understands the rules. (It should be noted at this point that in accordance with federal privacy acts, administrative records are closed to the public for 25 years and personnel records for 60 years, unless the archivist grants permission for them to be used.)

The policy manual may also include copies of forms, preservation tips, and other information. Policy manuals are usually written in an outline format.

We have now looked at the administrative steps to be taken in setting up church archives. In Part Two I will describe how to collect, arrange, and store records and artifacts, and present guidelines for writing a finding aid for the church archives. [†]



Items of historical significance like these will be lost or destroyed if churches do not make a special effort to preserve them.

Footwashing: Living the Ordinance

By James Miller

WHILE a student at a Presbyterian college in western Pennsylvania, I was walking through the library when a fellow pre-seminary student stopped me as I passed his desk. "Hey, Jim," he said, "you're Brethren, aren't you?"

It happened that I was the only Brethren student on campus at that time, and, as far as I knew, one of only two who had ever attended that college. Cautiously I told him that I was, indeed, Brethren.

"Well," he continued, "I've just been studying about the practice of footwashing, and I was looking up the scriptures that were listed in support of this being an ordinance, and, you know, we really should be washing each other's feet."

Can you imagine that!

I was reminded of that incident the other day when I came across an article on servanthood that used John 13 as its reference. The writer adequately stressed those elements of service — obedience, humility, caring, relinquishing of one's rights — that the washing of feet pictures. But in his introductory paragraph he made a comment that sent me back to a college library in western Pennsylvania. He said, "Perhaps you have heard of Christian groups which actually practice footwashing as an ordinance."

Then, with a literary wave of his hand, he dismissed this practice as unnecessary and as not what Jesus intended.

Rev. Miller is pastor of the Carmel Brethren Church near Indianapolis, Ind.

In the past, such remarks have made me indignant. But this time the conditions were right to take my thoughts in another direction.

We Brethren do believe in footwashing as an ordinance from God. We place it on the same level as baptism, the other elements of Communion, and anointing. We obediently practice it as a visible sign of the lifestyle to which we are called — a life of servanthood.

"I suppose the best argument against footwashing is that it makes so little difference in the lives of some who practice it."

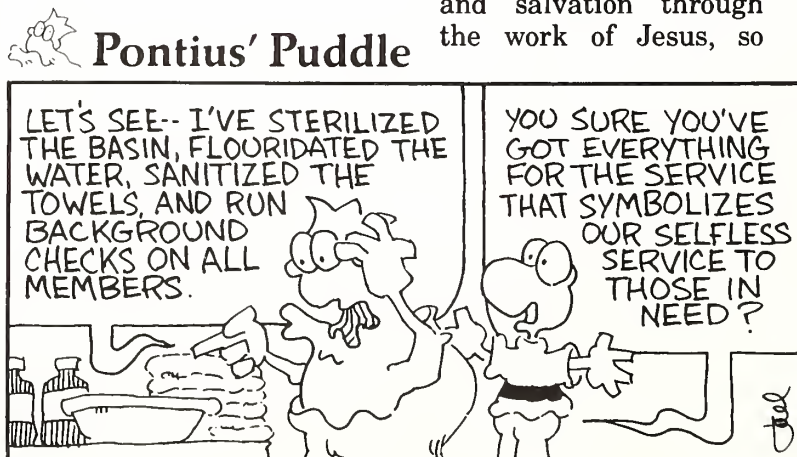
At least twice a year, as we kneel before our brother or sister in the Lord and perform this menial task, we proclaim our desire to be conformed to the image of Christ, our highest example of servanthood (Matt. 20:28). In the washing of feet, we give visible testimony of our commitment to be obedient to our Lord — our commitment to set self aside, to give up our rights for the benefit of others, and to love and care for those who surround us in the body of Christ. Just as the Bread and the Cup signify our forgiveness and salvation through the work of Jesus, so

footwashing points to our subsequent life as servants.

As Brethren, we accept all of this, don't we? Just let anyone try to tell us that Jesus didn't mean for us in the 20th century to practice footwashing, and our red flags go up. "Them's fightin' words where I come from!" we say. But I fear that somehow the practice itself has become more important to us than the truths to which it points.

As I considered that author's words, it struck me that if footwashing is truly an ordinance commanded by Jesus, then we who practice it should reflect to a greater degree the meaning behind it — servanthood. If it wasn't intended to help us understand servanthood better and to enable us to exhibit more of a serving heart, then Jesus wouldn't have commanded it. Footwashing is to be a built-in reminder of the character of a Christian. As we wash one another's feet, we should recommit ourselves to the obedience, humility, love, and caring of servanthood. To be Brethren is to serve! Or it should be.

In his book *Improving Your Serve*, Charles Swindoll describes the Corinthian Christians of the New Testament period in this way: "Although born again, at times you would have sworn they weren't even in the family of God. For example,



they fought with one another, they criticized Paul, they were competitive in the church, and they winked at gross immorality in their midst."

Substitute the words "their pastor" for the word "Paul" in the above quotation, and the similarities between the Corinthian Christians and some Brethren are uncomfortably close. Instead of exemplifying servanthood to our fellow Christians, we too often are caught worshipping at the altar of self. What I want is all important. Meet my

needs. Do what I say. The inevitable results of this kind of attitude are anger, rage, malice, slander, lying, division, gossip — all those things that Paul says in Colossians 3:7-10 that we are to avoid.

This kind of behavior is deplorable for any group that declares itself to be a part of the Body of Christ. But how much more so on the part of those who publicly proclaim by the act of footwashing that they are to be servants! I suppose the best argument against footwashing is that it

makes so little difference in the lives of some who practice it.

But it can make a difference! If we are willing to allow the message of footwashing to change our hearts — to push us to obedience and to the development of a servant's heart — then each time we bow to wash another's feet we will be brought back into line with the standard of Jesus, who said: "The Son of Man came not to be served, but to serve." May we be broken and become servants indeed! [†]

A Declaration by the National Association of Evangelicals

In the following declaration, the National Association of Evangelicals sets forth its position on twelve vital issues of our times. The declaration was presented at the 45th Annual NAE Convention, held March 3-5 in Buffalo, New York. The Brethren Church is a member denomination of the National Association of Evangelicals.

In 1942, God used some dedicated men and women to found the National Association of Evangelicals (NAE). Constituted as an association of evangelical denominations, churches, organizations and individuals, the first and most pressing theological commitment was that the Bible is the inspired, the only infallible, authoritative Word of God.

Now that forty-five years have passed since the founding of NAE, it is appropriate that we declare where we stand in our constituency, to a younger generation, and to the world at large. We expect this declaration to influence our concerns, shape our policies, fashion our strategies and determine short and long-range goals.

At the 45th Annual Convention, therefore, we renew our commitment to God and to one another and declare ourselves as follows:

WE STAND . . . for the essentials of the Christian faith as expressed in our Statement of Faith — against the denial of God's Word as final authority in religion.

WE STAND . . . for the free exercise of religion — against State intervention in the affairs, governance and hiring practices of churches and Christian organizations.

WE STAND . . . for the sanctity of human life — against abortion, infanticide, euthanasia and the general eradication of the unique God-given dignity and worth of all human beings.

WE STAND . . . for pursuing renewal through commitment to the Lordship of Jesus Christ, the infilling of the Holy Spirit for power, lives of sacrifice and separation from the sins of this world — against personal and structural injustice, whether it is religious, political, or economic.

WE STAND . . . for the right to evangelize freely among all peoples — against any effort to deny individuals the right to adhere to and propagate the faith of their choice.

WE STAND . . . for Christian education where the biblical world and life view is central — against education that is intolerant of the Judeo-Christian tradition.

WE STAND . . . for democracy based on the rights of all citizens — against racism and anti-semitism anywhere, anytime.

WE STAND . . . for strengthening marriage relationships and the family as God's basic social unit — against the growing practice of divorce, premartial sex, extra-marital sex and domestic abuse.

WE STAND . . . for the pursuit of a pure and holy life — against homosexual and lesbian relationships, incest, prostitution, pornography in all forms, drug and alcohol abuse, Satanism and materialism.

WE STAND . . . for a vigorous prophetic witness by the Church to the State on clearly moral issues — against politicizing the Church or encouraging the Church to speak beyond its area of competence.

WE STAND . . . for a generous response to the needs of the oppressed, poor and hungry as acts of Christian compassion — against any liberation theology that advocates violent revolution and ideological subversion of the Bible and basic Christian doctrines to Marxist dictates.

WE STAND . . . for the support of religious liberty around the globe, the legitimacy of all nations to provide for national security and the non-violent resolution of international conflict — against those voices on both the left and the right that would make churches and church organizations instruments of political activism with a primary commitment to a political ideology.

Having so declared, we now give ourselves to the fulfillment of this declaration to the glory of God the Father. We do so convinced of His help, guided by the Holy Scriptures and empowered by the Holy Spirit.

"Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul and body be preserved blameless at the coming of our Lord Jesus Christ" (I Thes. 5:23).

Refugees

Fremont Brethren Church Sponsors Refugees

The Fremont, Ohio, Brethren Church is presently sponsoring two refugees from Vietnam. In the following article, Rev. Harold Walton, pastor of the Fremont congregation, introduces us to these two refugees.

ON December 3, 1986, Long Dihn (age 33) and his son, Thach (8), our refugees from Vietnam, arrived at the Toledo airport. They are from Saigon, the former capital of South Vietnam.

Long had served in the South Vietnamese navy, attaining the rank of sergeant, and frequently worked with the U.S. military. When the communists took over South Vietnam, he was not allowed to get a job or open a business. Since he had formerly worked as a boat mechanic, he tried to find boats that he could repair in order to support his family. His wife, Sac Le Thi (31), was a high school French teacher.

Long tried many times to escape the oppression of the Vietnamese government, but was never able to get away. Twice he was thrown into jail, where he stayed for 19 months. Once his son, Thach, spent seven months in jail with him. While in prison, their diet consisted of flour and salt.

Finally, on October 27, 1985, Long and Thach escaped in a small boat down the river. Later they crowded onto a larger boat (about 30 feet long) with 53 others, and the boat took them to Malaysia. They were stopped by the communists on the way, but were permitted to go on when they gave them all their valuables.

Long's wife stayed in Saigon, because the communists would take their house if they all tried to escape together. Following Long and Thach's escape, however, Sac's teaching job was taken from her and she was forced to return to her



Long Dihn and son, Thach.

parents, since she had no means of support. Long and Thach hope that Sac can soon join them in the

United States, but this is a difficult process.

Long and Thach spent six months in Malaysia at the Pulan Bidong Island refugee camp. Then they went to the Batan refugee camp in the Philippines. There they studied English during their six-month stay.

Since arriving in Fremont, Thach has begun attending third grade in Hayes School, where he has a Christian teacher. Long will continue his study of English and also begin looking for a job in the near future. He hopes that some day he can get a job as a boat mechanic.

Long is very grateful to the church for sponsoring him and for taking care of his and his son's needs. [+]

A Refugee's Own Story

The Fremont Church is also helping another refugee, Phaud Thapa from Nepal. Phaud is presently studying computers at Terra Technical College. The following is Phaud's account of his country and his Christian experience.



NEPAL is one of the world's least-developed countries. It is located between two large nations — China and India. It is a sovereign, independent Hindu kingdom situated on the southern slopes of the Himalayas, with a population of 18 million, including 30 major ethnic groups speaking 50 different languages.

I came from one of the minority ethnic groups of the central, hilly region of Nepal, where there are still no facilities for transportation, electricity, and drinking water. The village environment is generally polluted by children's excretion. Diseases such as gastrointestinal disorders, worms, and parasites are transmitted by direct contact with human feces.

Because of the lack of iodine in the diet, goiter is another serious problem.

Women have to spend as much as three hours each day just to get a minimum amount of water to sustain life. Forty percent of the population lives below the poverty level. Every winter millions of people migrate to the *terai* (plains) to sustain their life from the severe cold of the Himalaya Mountains. Fifty percent of the children under five years of age will die from measles, cholera, or malnutrition. Life expectancy is 48 years for males and 45 years for females.

(continued on page 11)

Disaster Victims

Disaster Response Channels

By Timothy Garner
World Relief Board Member

IN PSALM 121, the psalmist asks, "From whence cometh my help?" Even before he asks this question, the psalmist knows the answer, for he states in verse 2, "My help cometh from the LORD, which made heaven and earth."

Notice in this eight-verse psalm the words of assurance. In the King James Version, the word "keepeth" or "keeper" is used three times, as is the word "preserve."

This psalm conveys one of the great blessings of the life of faith — the fact that God our Maker is our Caretaker. In times characterized by temporariness and transition, it is good to know that God neither slumbers nor sleeps (v. 4). It is a wonderful assurance to know, as Paul wrote, that nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:39).

Let us never take lightly or for granted the Source of our help. God is our very present help in times of trouble. Trust that. Expect that. Know that. Live that.

While I am confident of the Lord's help in all circumstances, I am always intrigued by the "who" and "how" of His help. Who will be the instrument God uses to bring help? How will the help come?

The truth is, God often supplies His help through human channels. He provides His help through people who are available to Him. If we make ourselves available, we become the feet by which He goes about doing good, the hands with which He blesses others.

Are you available? James states it concisely, "Faith without works is DEAD." Such dead faith is unproductive, useless. Those who have taken a voluntary lay-off from kingdom work are not enti-

tled to any benefits! Our works are to be an outgrowth of the help the Lord has given us. Our deeds are thank offerings to the Lord.

A young man was walking down the beach throwing starfish into the ocean. An unusual tide had brought the starfish ashore.

He knew that a starfish doesn't last long out of water, so he worked feverishly. Another man walking along the beach happened upon the young man. "Do you really think you can make a difference?" he asked. Holding up one starfish before throwing it into the ocean, the young man replied, "I can make a difference for this one!"

As we look at our world, we can be overwhelmed by the mass starvation or by the millions of dollars in damage done by a natural disaster. We can sit back, mentally turn the channel, and hope the situation improves. Or we can be Christ's hands, feet, and eyes. We can provide God's help to multitudes who are crying, "From whence cometh my help?" We can't reach them all, but we can reach one or two or ten. But to do so, we must be available to God.

My purpose in this article is twofold. First, I want to encourage Brethren to see new avenues of service for our Lord — to be creative, progressive. Second, I want to identify a specific channel through which you can supply God's help.

Every year people lose their homes to hurricanes, tornadoes, floods, etc. They need people to be



Disaster response: Volunteers pick up debris following an Erie, Pa., tornado.
Photo by Bill Chappell.

their saviors. They need to know that God cares. Are you available to show that care?

Through the World Relief Board I am attempting to set up a response network within The Brethren Church. We are working with the Church of the Brethren because they have an established, effective program. While funds can always be used, the crucial need is for people-power — people who are willing to cleanup, repair, and rebuild. I wish each of you could attend the annual workshop and hear the first-hand reports of the blessing others have received by serving the Lord in this way.

Initially, I need a contact person from each congregation. Beyond that, we need people who are willing to give a day or a week to help. Skills are not so important as a willingness to be used of God. If you are interested in being a part of this response team, please send me a postcard or letter.*

God is our help. Available people are His helpers in advancing His kingdom. Will you be a part of this challenging ministry? [†]

*Send your card or letter to Rev. Tim Garner, St. James Brethren Church, Rt. 68, St. James, MD 21781.

Around

Drought, Insects Destroy Crops in Africa Again

Drought and insect infestation have destroyed crops for five years consecutively throughout Mali. But long-term World Relief ministries are saving lives of hungry West Africans.

For example, 75 nomadic families in Mali recently dug wells and planted gardens to grow vegetables year-round with World Relief seeds and equipment. They also planted 5,000 trees to help stop the continuing march of the encroaching Sahara Desert.

World Relief gave these famine victims four tons of grain each month in exchange for their labor.

These programs not only help Africans live productive lives, but they also touch needy people spiritually, says Moise Napon, World Relief's deputy director in Africa.

"I always refer to what our Lord Himself said when He was asked about His ministry," Napon writes. "He didn't argue. He listed facts: 'The blind see, the lame walk . . . and the Kingdom of God is preached to the poor.'"

"Today we can do the same . . .," Napon adds. "The hungry people have some food to eat, poor farmers have tools, seeds, and water . . . The kingdom of God is preached in words and deeds. . . ."

From TOUCHING, World Relief Corporation monthly newsletter.

Christians Send Clothes To El Salvador

World Relief shipped three tons of clothing to earthquake survivors and displaced civil war victims in El Salvador at Christmastime. The two shipments sent by air from Miami, Fla., included shoes, T-shirts, children's pajamas, sheets, and diapers.

Members of the Coral Ridge Presbyterian Church in Florida helped collect the items from various communities. Local churches in San Salvador will distribute the clothes to needy families. Central American Mission also will assist in the effort.

For 37 cents a pound, World Relief has clothed the poor on your behalf.

From TOUCHING, WRC newsletter.



Rev. Marlin McCann, president of the World Relief Board of The Brethren Church, saw drought conditions firsthand when he visited Mali and Burkina Faso in 1986. During his visit, he met Pierre Kojo, a World Relief project director in Mali (helping Rev. McCann hold the book), and four pastors from the Plains region of Mali.

Answering the Prayers Of African Mothers

Women from Dedougou, Burkina Faso, West Africa, work in the fields together, raising crops to feed their families. But to bring the crops home or sell the surplus in the town market, the women must carry heavy sacks of vegetables several miles.

So one group of women bought a donkey and cart with a loan from World Relief. Until the harvest, the women took the donkey and cart into town and rented them out as a "taxi."

The women earned a steady income from their donkey and cart. By the harvest season, they had already repaid most of the loan.

Now, during this year's harvest, the women transport their crops home and the extra food is easily hauled to the market. The women then rent the donkey cart to other women to take trips to market.

"It makes our lives a little easier and it also gives us money to help our families when women outside the group rent it," explains Elizabeth Kolmogo, one African involved in the program.

The women repaid their loan in

nine months. Now they own the donkey and cart, and divide the profits equally. From the income, they buy food they can't grow, household items, and clothes.

The program has improved the health, nutrition, and eating habits of Elizabeth, her husband and their four children.

Elizabeth says the donkey cart also gives the women more time to provide for their families: "It helps us transport wood, vegetables, and bricks. It also helps us with our tie-dyeing (part of making clothes). Before the donkey and cart, we had to buy the dyes for a high price in Ouagadougou. Some trees and plants (dye sources) grow several miles from here, but it's too far for us to walk with so much other work to do. With the donkey cart, we can ride to where the plants are and bring back a big load in just a short time. Then, we share it," she adds.

World Relief offers donkeys and carts to other victims of poverty throughout Burkina Faso to help them feed their families.

— Kim Kyle

Reprinted from WORLD RELIEF Magazine, a publication of World Relief Corporation of the National Association of Evangelicals.

the World

The Fight to Survive

Here in this tent — without benefit of a breeze — the blazing, 120-degree heat has transformed this space into a canvas furnace. I want to ask for a special favor — just a clean glass of water. But in this Afghan refugee camp in the deserts of northwestern Pakistan, there is no water to spare.

My selfishness embarrasses me when I look across the tent at my hostess, Zelehah. I wonder how many days she's gone without water . . . without food . . . without hope.

Since 1979, Zelehah has been too acquainted with pain and suffering. That's when Soviet tanks rolled through her village, destroying her home. She ran for her life, leading her six children across rugged mountain terrain to safety here in Pakistan. Seven years later, she still does not know if her husband is alive.

"He went to defend our land," Zelehah says in her native Urdu language. She's never heard from him again. "In Afghanistan . . . in my house, I had three bedrooms — seven rooms altogether," she says as she sits cross-legged on the canvas floor of the tent. "Here, 12 people stay in this tent."

I look around the circle. Eleven spectators — all women and children — have jammed into the tent about the size of my compact car, eager for a

chance to see the blonde-haired, blue-eyed American. A rare sight.

Noticing I was staring at her relatives, Zelehah pointed around the circle: "All of them have stomach problems." I was viewing these children as a stranger, simply admiring their large, dark eyes. But when Zelehah looks at these youngsters — her own kin — she no longer admires their handsome Afghan features. She only sees her pain.

"Their ears aren't good. That one has malaria," she says, pointing her weather-worn hand toward a tiny girl crouched on the tent floor. Zelehah then pounds her own chest. "Not good." This Afghan mother has contracted tuberculosis.

As I press Zelehah to tell me about her life here, she does. But she's embarrassed. She looks down at the dust-covered canvas floor while she talks. For breakfast, her children drink tea and have small scraps of bread. At noon, they may have a potato. Sometimes they have no supper.

Noting her embarrassment, I change the subject, asking her if she thinks she will return to her homeland. Her eyes meet mine. "I pray to God for that day," she says.

With that thought, Zelehah launches into a tirade against her homeland's invaders. After about 10 minutes, she stops — looking straight at me with piercing, dark eyes. She must have

seen the sweat streaming down my face, because she quickly offers me a cup of tea. As I looked at the tea set, covered in the ever-present dust of the desert, I know if there's no clean water for these tiny children to wash with . . . to drink, I can't ask to rinse my tea cup. I look at Zelehah and politely decline her invitation. I know I can wait for refreshment at the missionary compound.

I wonder when Zelehah's strength will be revived. Will she ever find enough wood on this barren land to boil water for her children to drink? Will she ever be reunited with her husband and four sons who have since gone off to fight?

I leave Zelehah and the 12 people who call this suffocating tent "home." More than 3.5 million Afghan refugees live as she does — without fuel, without basic comfort.

For now Zelehah can only cling to hope — the dream that one day she can go home.

— Marlene Rapp

Reprinted from *WORLD RELIEF Magazine*, a WRC publication.

Where World Relief Of NAE Works

World Relief brings immediate aid to those who suffer. But WRC is equally committed to long-term solutions. Instead of fostering dependency, we encourage self-sufficiency whenever possible. We teach people to dig their own wells and cap springs, use irrigation to grow food, raise animals in cooperatives, and plant trees to stop soil erosion. We help them help themselves. WRC works to make people self-reliant.

We offer hope to victims of disaster, war and poverty in:

Latin America/Caribbean: Honduras, El Salvador, Mexico, Colombia, Haiti, Bolivia, Chile, Guatemala, Dominican Republic.

Africa: Senegal, Burkina Faso, Mali, Ethiopia, Sudan, Angola, Mozambique, Kenya, Zaire, Nigeria.

Asia: Hong Kong, Indonesia, Bangladesh, Thailand, India, Philippines, Korea, Papua New Guinea, Pakistan, Afghanistan, Sri Lanka.

Refugee's Story

(continued from page 8)

Women die earlier because they work so hard. Then, too, there is no proper care during pregnancy and the delivery period in rural Nepal.

Nepal is a land where Hinduism and Buddhism have flourished together for centuries. The original inhabitants, Kirantis, were animists before they converted to Hinduism. Buddhists in Nepal follow the Nahayana sect of Buddhism, in contrast to Buddhists of most other countries of Southeast Asia, who follow the Himalayan sect. According to the constitution of Nepal, changing religion is a vi-

olation of law. There is no religious freedom, as in the USA.

Thank God, who through the work of missionaries, opened my heart and eyes to see the true God as my personal Savior. God sent U.S. missionaries to my village, called Amffipal, and they started working with a small dispensary and a school, where I got my primary education and learned God's word.

It was very challenging being a believer in Christ in such a backward community in a traditional, rigid Hindu society. But God has led me in a special way to live for Him and serve His people. [†]

By Giving

1986 — A BOUNTIFUL YEAR OF GIVING — \$58,558

Listed by DISTRICTS are the 84 churches that sent offerings through our World Relief Board. Several other churches sent offerings directly to WRC or to some other relief agency. An asterisk (*) indicates an increase over last year. This total amount includes the giving from individuals and Woman's Missionary Societies.

FLORIDA

*Kissimmee	\$ 10
*St. Petersburg	337
Sarasota	30
*Town & Country	50
	<hr/>
	\$427

SOUTHEASTERN

Bethlehem	\$ 307
Hagerstown	382
*Liberty	75
Linwood	191
*Mathias	100
Maurertown	1,075
*Mt. Olive	648
*Oak Hill	100
St. James	2,532
St. Luke	347
	<hr/>
	\$5,757

PENNSYLVANIA

Berlin	\$ 905
Brush Valley	1,849
*Cameron	184
Fairless Hills-Levittown	50
Highland	114
*Johnstown II	100
Johnstown III	1,214
Main Street-Meyersdale	100
*Masontown	926
Mt. Olivet	192
Pittsburgh	244
Pleasant View	20
*Raystown	57
*Sarver	211
Sergeantsville	300
*Valley-Jones Mills	125
Vinco	620
Wayne Heights	1,118
	<hr/>
	\$8,329

\$51,000 was sent to the World Relief Corporation of the National Association of Evangelicals.

INDIANA

Ardmore	\$ 572
*Brighton Chapel	5,974
*Bryan	1,821
Burlington	300
Carmel	48
*College Corner	100
*Corinth	198
County Line	365
*Denver	70
Dutchtown	244
Elkhart	114
Flora	255
Goshen	583
*Huntington	126
*Jefferson	1,567
Meadow Crest	10
*Milford	572
*Muncie	861
Nappanee	1,036
New Paris	366
North Liberty	1,032
*North Manchester	1,244
Peru	170
*Roann	50
Roanoke	388
South Bend	1,395
*Wabash	77
*Warsaw	658
	<hr/>
	\$20,196

CENTRAL

Cerro Gordo	\$ 400
Lanark	688
Milledgeville	1,576
*Waterloo	4,072
	<hr/>
	*\$6,736

OHIO

Garber	\$ 194
*Gratis	762
*Gretna	486
*Hillcrest-Dayton	350
Louisville First	784
*New Lebanon	1,818
*North Georgetown	250
Park Street	2,166
*Pleasant Hill	1,460
Smithville	789
Smoky Row	260
Trinity-Canton	20
West Alexandria	250
*Williamstown	520
	<hr/>
	\$10,109

MIDWEST

*Derby	\$563
Mulvane	147
	<hr/>
	\$710

SOUTHWEST

Northwest Chapel	\$218
Tucson	220
	<hr/>
	\$438

CALIFORNIA

*Northgate	\$1,094
Stockton	350
	<hr/>
	*\$1,444

Total Church Giving	\$54,146
Individuals	4,412
	<hr/>
	\$58,558

The Brethren Church received special recognition at the NAE Convention in Buffalo, New York, in March 1987. Of 39 participating NAE denominations and 17 non-NAE denominations, we ranked **sixth** in TOTAL GIVING (\$59,338 — \$51,000 from our treasurer plus \$8,338 in direct gifts.) We ranked **second** in per capita giving at \$3.91.

TOP NINE CHURCHES (OVER \$1,500)

1. Brighton Chapel, Ind.	\$ 5,974
2. Waterloo, Iowa	4,072
3. St. James, Md.	2,532
4. Ashland Park Street, Ohio	2,166
5. Brush Valley, Pa.	1,849
6. Bryan, Ohio	1,821
7. New Lebanon, Ohio	1,818
8. Milledgeville, Ill.	1,576
9. Jefferson, Ind.	1,567
	<hr/>
	\$23,375

Send Offerings to:

BRETHREN WORLD RELIEF

Robert Bischof, Treasurer

P.O. Box 171

(note change of box number)

New Paris, Indiana 46553

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

A Taste of Honey

At the conclusion of G. Roger Schoenhals article, "You Can Memorize Scripture!" which appeared in the January 1987 issue of the *EVANGELIST*, readers were invited to share their experiences in memorizing God's word through the "Readers' Forum" page of the *EVANGELIST*. This letter and the one below are in response to that invitation.

Psalm 119:103 makes reference to God's word as "sweeter than honey." My husband and I got a taste of that honey back in 1978, when we set a goal of memorizing 365 precious promises and their references during that year.

The contagion of enthusiasm spread

through a sampling of the staff at my inner city school, and a teacher, a secretary, a counselor, and a custodian took up the challenge also.

Daily each person copied a promise on a bright yellow slip of paper, to be reviewed during any brief pause during the day (stop light, between classes, during lunch, commercials).

At school we forgot, we apologized, we failed.

My husband and I lasted two and one-half months, memorizing a new verse and reference each day and reviewing all previous verses daily. (Actually that much review is not necessary.)

For the remainder of the year we

copied verses daily and *meditated* on them. One reason for easing up was that we almost disrupted a happy household by my insisting one fun snow day that we plan no "Uno" until we *correctly* reviewed every verse and reference since day one. Also, on a trip to Youngstown we could not turn on the new CB (Husband's new toy) until we reviewed every verse and reference.

From experience we learned that for the novice our goals were unrealistic and our methods not educationally sound.

For years now I've preached that whole chapters can be memorized (like the Sermon on the Mount — Matthew 5, 6, and 7) by giving back to Him each day as little as *three minutes* of His golden hours. Night is perfect for memorizing, just before "Sleep knits up the ravelled sleeve of care."

And this exciting long-term adventure pays dividends! Among the benefits of this program are that — it provides a storehouse of wisdom from which to draw for daily needs. — it stimulates mental alacrity. — it can produce peaceful slumber. — it keeps one in tune with the Creator, resulting in exuberance and boundless energy, as well as joy and peace from resting on His precious promises.

But even the three-minute routine takes

- goal setting;
- scheduling of time;
- **discipline.**

That's little effort to expend for the spiritual rewards and rich blessings in store.

DORIS SMITH
Ashland, Ohio

You Can Memorize, Too!

Who? Me? Memorize? At my age?
NO WAY!

BUT have you tried it?
Do you WANT to do it?

Educators say that we learn more by seeing pictures than we do by reading words. Here is a scheme I use, because I am a senior citizen. And I CAN memorize. I have proved it to myself. Why don't you?

There are many scriptures that repeat some

letter

word,
or phrase.

Just work the other words of the verse around them (see example below). You'll be surprised how
EASY IT IS.

TRY IT!

I used the Navigators' packet of verses. The AWANA Clubs also have booklets you can use. Perhaps Back to the Bible has some too.

LAVONNE HUTCHESON
Kingsley, Iowa

Romans 3:10-12

AS IT IS WRITTEN,

There is **N**one righteous,
o,
ot one:
There is **N**one that understandeth,
There is **N**one that seeketh after God.

THEY ARE

ALL gone out of the way, they are
TOGETHER become unprofitable;

There is **N**one that doeth good,
o,
ot one.

Genesis 2:16-17

AND THE LORD GOD COMMANDED THE MAN, SAYING,

f every tree
f the garden
thou mayest freely eat:
BUT
f the tree
f the knowledge
f good and evil,
thou shalt not eat
f it:
for in the day that thou eatest there-
thou shalt surely die.

More Bible Readers

Twelve members of the First Brethren Church of Nappanee, Ind., read through the Bible in 1986, according to the church newsletter. They were Robin App, Maryellen Best, Freida Bowers, Thelma Burnham, Linda Penrose, Carlisle Roose, Marjorie Schrist, Don Swihart, Ken Tener, Polly Thomas, Judy Weaver, and Joy Weybright.

You Can Fall in Love at Any Age

By Jennifer Batty

The following article about Rev. and Mrs. C.Y. Gilmer appeared in the February 26, 1987, edition of the Daily News-Record of Harrisonburg, Va., and is reprinted here with the permission of that newspaper. The writer, Jennifer Batty, is a special correspondent for the Daily News-Record.

Rev. and Mrs. Gilmer are members of the Bethlehem Brethren Church of Harrisonburg. Rev. Gilmer, now retired, pastored various Brethren churches during his years of active ministry. His daughter, Mary Elizabeth Grumbling, mentioned in the article, is the wife of Rev. Alvin Grumbling, pastor of the Flora, Ind., First Brethren Church.

Twenty-five years ago, Clarence and Ruth Gilmer joined many other newlyweds at the traditional honeymoon spot, Niagara Falls.

They were just as romantic and just as in love as the other couples, but there was one uncommon difference — the Gilmers were 61 years old.

"We found out that you can fall in love at any age," said Gilmer, a slight spry man with laughing blue eyes.

His first wife had died after 35 years of marriage in 1958. Before she died, she asked that he remarry, provided his choice met with the approval of his family.

In 1960, Gilmer, a minister, got a letter from his Aunt Edna Driver. She said she had found the perfect woman for him.

That perfect woman was Ruth Miller, a former teacher and then an officer at the Washington, D.C., House of Corrections for Women in Lorton.

The two potential sweethearts were 500 miles apart. Gilmer was in Warsaw, Ind., and she in Lorton.

"We hit it off in correspondence first. I tried to sweep her off her feet, and it was just as romantic then as when I was young," Gilmer said.

They courted for a year, and through letters and monthly dates they found they had a lot in common, such as growing up on farms.

"We were 500 miles apart, and I'd leave after church and drive all night, listening to the radio to stay awake, stay in a motel to rest up and then we'd have a dinner date the next night

or a day trip," he said.

Gilmer composed love letters and poems to his future wife, and has continued the practice even since they have been married.

Gilmer received approval from his only daughter, Mary Elizabeth Grumbling, and her family, and the couple was married on May 19, 1961, at the Woodbridge Church of the Brethren.

Said Mrs. Gilmer, "He took me out of jail and put me in a parsonage."

Unlike Gilmer, Mrs. Gilmer had not been married before because as she said, she was "too hard to please."

Gilmer finally won her over because "he was romantic, and I couldn't get rid of him; so I just took him," she said.

That his wife was a correction officer didn't deter Gilmer. "No, it didn't bother me a bit. I needed a little correction," he said.

"I met her just in time," Gilmer said. "I was lonely and getting over my grief, and then she came along and brought the fun back."

Their wedding was filled with excitement, joy, merry-making and mischief, they said.

"Our friends jacked the rear of our car up so it didn't touch the ground. I started it and tried to get it going, but it wouldn't budge, so she said, 'Get over, Clarence, and let me handle it.' But, of course, that didn't work either," Gilmer said.

Gilmer advises young couples, "Be sure that you're genuinely in love, and what you have will mean more the longer it lasts."

Said Mrs. Gilmer, "We've learned to work together. Our parents loved each other and they didn't try to displease each other. They tried to work together, not apart, for similar goals — as we do."

The Gilmers have become "very in-



The Gilmers — their marriage has bloomed with the warmth of their love.

Daily News-Record photo by Andrew Tolliver.

terdependent on each other. We sense the needs in each other," he said.

"My eyesight is poor, and hers is good. Her hearing is poor, but mine is good. I'm still allowed to drive during the day, but I couldn't do it without a good co-pilot like her," Gilmer said.

One of the happiest memories Gilmer can remember is when they bought their house 20 years ago.

"We had looked and looked and when I saw this house, it was perfect. I told her, 'If you consent to buy this house, I'll go to the grocery store three times a day for you.'"

Since retiring, Gilmer goes to the store only once a day for exercise, but he helps with the household chores and makes breakfast, something that he is proud of.

"I didn't tell him to," his wife said. "Breakfast, after all, is not a hard chore," she teased.

Gilmer gets in his own teasing, and admits that he tries to tell her a joke every day.

The Gilmers enjoy working in their garden. During the summer, the path leading to their home is colorfully lined with yellow and red marigolds, lavender petunias and dusty pink roses.

The time and care that has been spent on the flowers is echoed in the Gilmers' marriage, which has bloomed with the warmth of their love.

David E. Cooksey Named to Become New Director of Pastoral Ministries

Ashland, Ohio — Rev. David E. Cooksey has been named by the General Conference Executive Council as the new Director of Pastoral Ministries for The Brethren Church.

He will replace Rev. William Kerner, who is retiring as Director of Pastoral Ministries (DPM) after six and one-half years in this position. Rev. Cooksey will assume the position on July 1. Rev. Kerner, whose retirement was effective March 31, will continue to carry out the responsibilities of the DPM on a part-time basis until Cooksey takes over in July.

Rev. Cooksey (40) is currently pastor of the First Brethren Church of Lanark, Ill., where he has served since September 1976. He is a 1968 graduate of Ashland College and a 1972 graduate of Ashland Theological Seminary, from which he received a master of divinity degree in pastoral counseling and Christian education.

While in seminary he served for a

time as youth pastor of a Church of Christ in Loudonville, Ohio, and later pastored an independent church in Stuben, Ohio. He interrupted his seminary studies for one year to serve as a psychiatric social worker at Hawthornenden Mental Hospital. Following seminary graduation, he became pastor of the First Brethren Church of Kokomo, Ind., which he served from 1972 to 1976.

In addition to local and district church responsibilities, Rev. Cooksey has served on the National Board of Christian Education since 1979, on the Ashland College and Seminary Board of Trustees since 1980, and on the National Ordination Council since 1986.

He is married to the former Carolyn Boyer of Ashland, Ohio. He and Carolyn have three children, Carrie (an 8th grader), Anna (a 5th grader), and Emily (in the 1st grade).

As Director of Pastoral Ministries,

Rev. Cooksey's responsibilities will include ministering to and counseling with pastors, assisting both churches and pastors in pastoral placement, chairing the National Ordination Council, and planning regional pastoral consultations.

Brethren at Warsaw Dedicate Lift for Physically Impaired

Warsaw Ind. — The First Brethren Church of Warsaw celebrated the completion of a new lift for the physically impaired on February 15, as they dedicated it to the Lord.

The lift, a "Cheney Handi-Lift II" purchased from RLS Mobility of New Haven, Ind., was installed in order to make the Warsaw sanctuary more easily accessible to those who find it difficult or impossible to climb the stairs. It is located in a corner of the fellowship hall on the ground level of the church building and in a section of a classroom on the sanctuary level. Though designed to be freestanding, it was enclosed in a concrete block shaft to give it the appearance of a built-in elevator.

The lift has numerous safety features — so meets all state codes — and is key-operated to prevent unauthorized use. It is fully usable by those in wheelchairs and can be entered, operated, and exited without assistance.

Cost of the lift was approximately \$10,000, and cost of construction and installation was \$5,000. The work was done in October, November, and December of last year, and six to eight people began using the lift even before the February 15th dedication.

Warsaw Pastor Kenneth Hunn read the account of the paralytic who was lowered through the roof (Mark 2:1-12) for the dedication service. He commented that just as the paralytic's friends showed their faith by lowering this man into Jesus' midst, so the Warsaw congregation demonstrated its faith by making it possible for the physically impaired to worship with the church family.

Words of encouragement were given by the engineer, Don Searce; the contractor, Bob Rutan; past moderator Harriet Taylor; and former head trustee Bob Shafer. A prayer of thanksgiving concluded the dedication service.

— reported by Pastor Ken Hunn

Twenty-Three Brethren Young People Chosen To Serve in Brethren Churches This Summer

Ashland, Ohio — Twenty-three Brethren young people have been chosen to serve in Brethren churches during the summer of 1987, according to the National Board of Christian Education.

Vanda Funkhouser, a sixth-year crusader from Sarasota, Fla., will be the captain of the Ed/Camp I team. First-year crusaders Jay Baumgartner, Milford, Ind.; Karen Eiler, North Manchester, Ind.; Eric Schave, Milledgeville, Ill.; and Kim Wagoner, Elkhart, Ind., complete the team.

The Ed/Camp II team will be captained by fourth-year crusader Jean Moe, Sarasota, Fla. Second-year crusaders Rebecca Williams, Roanoke, Ind., and Lauri Robison, North Manchester, Ind., will assist Jean. Tana DeLaughter, North Manchester, Ind., and Adele Ritchey, Hyndman, Pa., both first-year crusaders, will complete the team.

Barabara Jenkins, a second-year crusader from Walcrest (Mansfield, Ohio) will captain the Ed/Camp III team. She will be assisted by fourth-year crusader Dominique Hutchinson, Milledgeville, Ill., and second-year crusader Ryan Gordon, Bradenton, Fla. Newcomers to the team will be

Mark Ray, Milford, Ind., and Kimberly Miller, Sarasota, Fla.

Shari Clapper, a second-year crusader from Brethren Bible (Louisville, Ohio) and Glenn Black, also a second-year crusader from Park Street (Ashland, Ohio) will co-captain the Music Team. Third-year crusaders Jenny Witulski and David Webb, both from Ardmore (South Bend, Ind.) and second-year crusader Jennifer Moorehead, Muncie, Ind., will assist. First-year members will be Caryn Hollinger, Jefferson (Goshen, Ind.); Beth Naff, St. Luke (Woodstock, Va.); and Grant Showalter, Sarasota, Fla.

All of the teams met for Intro Day in Ashland on April 4. On that day they chose team names, looked at summer itineraries, had pictures taken, and worked through team assignments. Orientation Week will begin with captains training on June 5-6, followed by a week of intensive training for all team members, from June 7-13. The term of service for the teams will begin on June 14.

The most difficult job teenagers have today is learning good conduct without seeing any.

— H.G. Hutchinson

Fear not that thy life shall come to an end, but rather fear that it shall never have a beginning.

— Newman

Linwood Women Do Quilting For Area School Children

Linwood, Md. — Women of the Linwood Brethren Church were honored recently by being asked to do the quilting on a quilt made by students of an area school.

The children, students at the Elmer A. Wolfe Elementary School, made the quilt as part of the Carroll County, Md., 150th anniversary celebration. They drew pictures of buildings and scenes in the county, which were "colored" with pieces of cloth and placed on the quilt. The quilt was then quilted by the Linwood women.

The women worked on the quilt once a week for about three weeks. Twelve women, ranging in age from 25 to 85, helped with the quilting. They were Margaret Blacksten, Reva Blacksten, Thelma Dayhoff, Mary Garver, Joann Hesson, Dee Keplinger, Garnet Logan, Elizabeth Myers, Sue Myers, Addie Pittinger, Betty Sayler, and Helen Smith. On one occasion they were visited by about 25 of the school children, who came to see their creations turned into a quilt.

The quilt, which was judged best in its class at an area judging, will be displayed in the Linwood Church, at contests, and at the 150th anniversary celebration to be held at Union Bridge, near Linwood. It may also be included in the county's time capsule, which will be filled with memorabilia, then closed up, not



Above, Beth Murphy, a student at Elmer A. Wolfe Elementary School, gets a quilting lesson from Joanna Hesson of the Linwood Brethren Church. At left, the Linwood women display the school children's quilt.

Photo above by Ken Koons, used here courtesy of the Carroll County Times of Westminster, Md. Photo at left by Reva Blacksten.



to be opened for another 50 years.

This is just one of many quilts completed over the years by the Linwood quilters. They normally do about a dozen a year, which they sell in order to raise money for church projects. Their quilts usually bring in \$125 to \$175 for the church, but the women did the quilt for the school children for free.

— reported by Rev. Robert Keplinger
Linwood pastor

Elizabethtown College Plans Study Center To Preserve Brethren History and Heritage

Elizabethtown, Pa. — A national center for the study of Brethren, Amish, Mennonite, and other Anabaptist religious groups is being established at Elizabethtown College.

According to Elizabethtown College President Gerhard E. Spiegler, the center will assure that the history, values, and heritage of the early German settlers who sought religious freedom in this country is preserved and shared with students and scholars. He and the college trustees envision the center as a place where

"scholarly research and understanding of the history, contributions, social organization, and contemporary beliefs of Anabaptist and Pietist groups is encouraged."

Records, letters, publications, furniture, clothing, and other items reflecting more than 300 years of history will be displayed at the center.

The center will be housed in a \$500,000 facility to be built on the Elizabethtown campus. One wing of this facility is planned as a replica of the first Brethren meeting house in

the United States, which was built in Germantown, Pa., in 1770.

This wing will be named for the late Rufus P. Bucher, a Church of the Brethren pastor and one of the first six students to enroll in Elizabethtown College when it was opened by the Church of the Brethren in 1899.

Dr. John A. Hostetler, an international authority on Anabaptist and Pietist groups, will direct the study center. Hostetler is well-known for his published research on the Amish, Mennonites, and Hutterites. In 1972, he testified in the landmark case of Wisconsin vs. Yoder, in which the U.S. Supreme Court upheld the validity of the Amish school system.

Moderator Challenges Ohio Brethren To Think About God Once a Minute

Canton, Ohio — General Conference Moderator Warren Garner challenged Brethren of the Ohio District to learn to think about God once every minute, in his message on the denominational theme, "Pray Without Ceasing," at the Ohio District Conference held Saturday, March 14, at the Trinity Brethren Church in North Canton.

Defining prayer as "walking and talking with a Good Friend, who is our Lord and Savior," Dr. Garner said we must move from knowing what prayer is to actually praying. In order to do this we must establish prayer as a priority and overcome such obstacles as getting sleepy, our inability to be quiet and meditate, lack of concentration, and failing to persist in prayer when we do not see results.

Recognizing that most Christians are not able to "pray without ceasing,"

Dr. Garner urged his listeners to work toward this ideal by setting achievable goals, identifying problems that must be overcome, and by taking seriously one's responsibility to reach these goals.

Following Dr. Garner's message, district moderator Dale Stoffer led the 30 lay and 24 ministerial delegates who attended the conference in conducting district business.

The district treasurer reported that total income for 1986 was \$63,420.05 and total disbursements \$78,211.79. The treasurer's report of giving by churches revealed that only six (Gretna, Louisville First, New Lebanon, Park Street, Smithville, and Trinity) of the district's 20 churches gave their full apportionment in 1986.

The 1986 Statistical Report revealed a net gain of 63 members in the district last year, with 14 churches gain-

ing more members than they lost. The largest gain was at West Alexandria, with a net gain of 74 members. The district also had a net gain in average Sunday school attendance in 1986 of 60, with 11 churches showing gains (largest Louisville Brethren Bible, 27% increase); as well as a net increase in average worship attendance, with nine churches showing gains (largest Fremont, 26% increase).

Total membership in the district at the end of 1986, excluding the Brethren Fellowship of the Savior and Scioto Brethren Fellowship, was 2,632. Average Sunday school attendance in 1986 was 1,471; and average worship attendance was 2,208.

Elections resulted in the following officers being chosen to serve for the next twelve months: moderator-elect, Rev. Terry Lodico; secretary, Karen Watkins; assistant secretary, Janice Rowsey; treasurer, Tom Stoffer; assistant treasurer, Stan Gentle; and statistician, Rev. Steve Cole. Last year's moderator-elect, Rev. William Walk, became the new moderator.

Reports from the various district boards were received and approved. The District Board of Christian Education reported that at Camp Bethany a new maintenance building was constructed (and the old one torn down) in 1986, a new concession stand was built, and the coolers replaced in the camp kitchen. The next project planned is tearing down the bath house and replacing it with a new one on the same site. The District Mission Board reported that one of its goals in 1987 is to decide on a potential area for starting another mission church.

The next Ohio District Conference session is to be held September 12 at the Christian Armory in Columbus.

Nutrition Site Honors Herbert Gilmer With Surprise Party on 70th Birthday

South Whitley, Ind. — Rev. Herbert Gilmer was honored February 20 at a surprise birthday party given by the South Whitley Nutrition Site in recognition of his 70th birthday.

Rev. Gilmer and his wife Evelyn are volunteers at the Nutrition Site and deliver hot meals to South Whitley's homebound senior citizens on a daily basis.

More than 75 senior citizens dined and celebrated with the Gilmers at the party. Rev. Gilmer received many cards, a cash gift, and a large, decorated birthday cake baked by Ada Rebman. A brief article about the party and the picture that accompanies this article were printed in the *South Whitley Tribune*.

Rev. Gilmer turned 70 on February 22. In addition, he and Mrs. Gilmer celebrated their 49th wedding anniversary on February 24. Though officially retired, Rev. Gilmer continues to pastor the Center Chapel Brethren Church.



Rev. Gilmer displays the cake baked for him in honor of his 70th birthday.

Rep. Daniel R. Coats Named NAE Layperson of the Year

Buffalo, N.Y. — U.S. Representative Daniel R. Coats (R-Ind.) was honored March 3 at the NAE Convention as the National Association of Evangelicals' Layperson of the Year.

The fourth-term Congressman serves on the House Energy and Commerce Committee, the Republican Policy Committee, and is the ranking minority member of the House Select Committee on Children, Youth, and Families.

He is active in his church and community, having served the church as an elder and choir director and the community as former president of Big Brothers/Big Sisters of Fort Wayne.

Record Number Attend Worship On Friend Day at Hagerstown

Hagerstown, Md. — A total of 241 people — the largest attendance at any service during Pastor Harold Barnett's eight years at the church — attended the morning worship service on March 22, when the First Brethren Church of Hagerstown observed "Friend Day."

Friend Day is a program devised by Dr. Elmer Towns of Lynchburg, Va. The program outlines a five week build-up to Friend Day and several weeks of follow-up. During the five weeks prior to Friend Day, church members are urged to invite their

friends (especially unchurched and unsaved friends) and to "contract" them to attend on Friend Day.

At Hagerstown, on the Sundays leading up to the big day, the church leaders reported their success in getting friends committed to attend. In addition, Pastor Barnett read letters from county and state officials who had accepted his invitation to attend. These letters were then posted to inspire others to get busy.

As a result of these efforts, the sanctuary was filled on Friend Day for a special service of music, praise, and

worship. During the service, each person introduced the friends that he or she had brought.

According to Pastor Barnett, Friend Day was a great success and has helped to build up the Hagerstown Church.

The committee for this special emphasis was Doris Barnett, chairperson; Margaret Greene, Jackie Rogers, Ruth Stoddard, JoAnn Hendershot, and Gerald Cooper, Sr.

Reaching Unreached Is Theme Of Pleasant Hill Conference

Pleasant Hill, Ohio — "Reaching the Unreached" was the theme and Rev. and Mrs. David Kerner and Rev. James Black were the special speakers for a March 7-8 missions conference of the Pleasant Hill First Brethren Church.

The first event of the conference was a Father and Son Prayer Breakfast on Saturday morning. The speaker for the breakfast was Rev. David Kerner, a missionary candidate preparing for service in Colombia, South America.

This was followed at noon the same day with a Mother and Daughter Salad Buffet. Mrs. Diane Kerner was the guest speaker for this event.

On Saturday evening, entire families came for a Family Fun Night, during which Rev. James Black, Executive Director of the Missionary Board of The Brethren Church, showed slides of Brethren mission work.

The conference continued on Sunday morning, with Rev. Black bringing a missions challenge message during the morning worship service. Following this message, members of the congregation filled out Faith Promise cards, which were collected and tabulated. The amount promised for missions totaled \$15,586.

The final event of the conference was a noon carry-in buffet, which concluded with an opportunity for the congregation to ask the guest speakers questions about mission work.

— reported by Betty J. Shellenberger

Leaders of the world's three largest Christian broadcasting organizations (HCJB in Quito, Ecuador; Far East Broadcasting Company; and Trans World Radio) have pledged cooperation in an attempt, by the year 2000, "to provide every man, woman and child on earth with the opportunity to turn on their radio and hear the gospel of Jesus Christ in a language they can understand . . ."

90 From Central Dist. Become Seminary Students for a Day

Davenport, Iowa — Nearly 90 people from the Central District of The Brethren Church gathered at the Ramada Inn in Davenport February 13 and 14 to become students at a "Seminary for a Day."

The event was the annual Davenport Conference of the Central District, but this year participants were able to enjoy six guest lecturers rather than just one. The lecturers were six professors from Ashland Theological

Seminary, who led class sessions on theology, archaeology, conflict management, church growth, making disciples, and creating a vision for Christian education in the local church.

All who attended found the classes a valuable learning experience. As one student discovered, the classes were understandable, interesting, and enjoyable. He even decided seminary might not be a bad place to attend.

An added sidelight of the conference was the food and fellowship, which were also thoroughly enjoyed.

— reported by Lorraine Haugh, Milledgeville, Ill.



Members of the Maurertown, Virginia, Brethren Church who read through the Bible in 1986 received special recognition on a bulletin board, designed and constructed by Mrs. Marie Vann. The 23 persons named on the board are Carolyn Barr, Wanda Cook, Steve Copp, Maxine Craver, Pastor Richard Craver, Annie Emswiller, Anna Mae Fahnestock, Ruth Finks, Nellie Funkhouser, Nancy Gaines, Tooter Hoffman, Virginia Locke, Vallee McClanahan, Gladys Shrum, Essie Richard, Saddle Rittenour, Emma Stultz, Virginia Stultz, Alvin Vann, Calvin Vann, Marie Vann, Linda Wilkins, and Paul Will.

Photo by Virginia Stultz.

Biblical Birds in the Land of the Bible

By Bill Clark

Jerusalem — Israeli birdwatchers, like birdwatchers around the world, enthusiastically set out early in the morning to observe and record the activities and songs of avian species. But the birdwatcher in Israel has a special guide to consult: the Bible. The Holy Scriptures are rich with descriptions of the native bird life of Israel, a country which attracts a plentiful and varied bird population.

An example is the following passage from Deuteronomy 32:11 — "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: . . ." Israeli birdwatchers who have actually observed eagles' nesting habits here can confirm the accuracy of that description. These devoted parents indeed coax their fledgelings to attempt flight, and then assist in the first awkward attempts by using their powerful wings to fan the youngster, giving it a strong, lifting breeze to help it rise into the sky.

The Holy Land's wealth of bird life is due to a combination of important factors: the country's critical location, its tremendously vast range of ecosystems, and its strict nature conservation laws.

Busy crossroads

Israel is situated on the only continuous land bridge connecting all of the Eurasian landmass with Africa. This locale is highly significant for migratory birds that nest in Eurasia and winter in Africa, for it provides the only route offering continuous supplies of food and fresh water for drinking. Ornithologists estimate that about one million raptors — those majestic birds of prey which soar effortlessly on great wings — migrate each spring over Israel's Red Sea port city of Eilat alone. A few years ago, a team of Danish birdwatchers recorded a quarter-million honey buzzards in one glorious migration.

At the same time, they counted nearly 20,000 steppe eagles, an almost embarrassment of riches when one considers that in other parts of the world, the sight of even three or four steppe eagles gliding high is a rare treat.

Israel's varied geography and climate create ecosystems to suit the particular needs of many species of birds. It is quite common to find sun-

These nesting eagles care for their newly hatched eaglets in a pine tree between Jerusalem and Bethlehem. The pair returns to the same nest every year, where they are guarded round the clock by young volunteers from Israel's Nature Protection Society.

Photo by Jossi Leshem.



birds (a close relative of the hummingbird), tropical bulbuls, and brightly colored hoopoes in lots and parks around urban areas. Israel's fertile and well-watered Galilee invites scores of species — storks, flamingos, herons, egrets, and spoonbills. Pelicans have become so numerous that they now cause intense anxiety among fish breeders, who are constantly devising new schemes to discourage the birds from swooping into their fish ponds and eating the season's investments.

Desert regions are home to an assortment of spectacular birds — iridescent bee-eaters and flamboyant shrikes, common desert ravens, and rare houbara bustards. The mountains offer yet another collection — from Tristram's grackle — named for the famous British naturalist/clergyman — to the common rock dove, the wild ancestor of the domestic pigeons that inhabit cities all around the world. Other birds frequent the shores and grasslands, coastal dune areas and open hill districts.

Protecting the birds

Israel's stringent wildlife conservation laws and strong conservation ethic protect all of the country's birds. When a golden eagle nest was recently discovered on the edge of Jerusalem, the Society for the Protection of Nature immediately set up an observation post and installed a 24-hour guard all around the nest. Anybody who wanted to observe the nesting pair could peer through the telescope in the observation post, but no one was permitted to come close enough to disturb the nest. The protection routine has been repeated each spring over the past four years, and each year the eagles return to the same nest to

brood new fledgelings. Now, it is not unusual to see the golden eagle soaring over the Holy City glowing in the sun, as its Hebrew name, *Ayit Shemesh* (Eagle of the Sun), suggests.

Not to be outdone, Tel Aviv boasts at least 38 nesting pairs of kestrels — swift falcons which, in recompense for their protected status, build nests right in the center of Israel's most bustling city.

When a nest of the lappet-faced vulture was discovered in the Negev Desert, its location was kept secret and nature wardens periodically brought offal to nearby feeding stations. Other rare birds are being bred in captivity by Israeli universities and periodically released into nature.

Doves and the Bible

The birdwatcher who leafs through the Bible will find that doves figure frequently there, both as symbols and in metaphors and also in their own right as beautiful elements of nature. There are several species of wild doves in Israel; the rock dove, the ancestor of the urban pigeon; the palm dove; the wood dove; the stock dove; and the collared dove.

There is also the turtle dove, Israel's harbinger of springtime, made famous by Solomon's ode of spring: "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; . . ." (Song of Songs 2:11-12). Ancient Israelis named this species "*tor*" probably after its soft, murmuring call. The Romans were even more precise and called it "*turtur*." So there is no need to suspect that Israel is home to singing turtles — it's just a minor error in translation.

(continued on next page)

From The



Grape Vine

Mr. and Mrs. Mike (Wendy) Wiersema were elected March 8 to serve as deacon and deaconess in the Milledgeville, Ill., Brethren Church.

Rev. James Thomas has accepted a call to pastor the First Brethren Church of Peru, Ind. He has concluded his pastoral ministry at the Falls City, Nebr., First Brethren Church.

Jim Clouse, a member of the First Brethren Church of Nappanee, was recently voted "Citizen of the Year" for the Nappanee community.

The **Fremont, Williamstown, and Bryan, Ohio, Brethren Churches** are planning a meeting of their "Triad of Love" on Sunday evening, May 3. They will meet together at the Bryan First Brethren Church to hear a concert by Ashland Park Street member **Linda Ebert**.

The **United Bible Societies** distributed an all-time high of just over 600 million (600,128,459) copies of Scrip-

ture in 1986. Of this total, 289 million (289,486,970) copies were distributed by the American Bible Society (ABS). The ABS total included 100 million copies that were distributed in the U.S. and 189 million that were distributed overseas. Looking to the future, ABS has announced plans for a Scripture distribution program designed not only to persuade a million American Teenagers to "Act Now — Go With The Word," but also to show them how to go about it. Created for and largely by Christian teens from input they provided, "Act Now" is the largest single Scripture-sharing project for young people undertaken by the ABS since it was founded in 1816.

U.S. Senator Mark Hatfield (R-OR) received the "Faithful Service Award" from the Social Action Commission of the National Association of Evangelicals during the NAE Convention held March 3-5 in Buffalo, N.Y. Senator Hatfield was presented the

award during the Social Action Commission luncheon, for which he was the speaker. Hatfield told those attending the luncheon that in spite of all the technological and financial resources available to Christians today, "the moral underpinnings and values of our society face the greatest challenge of all time." He urged his listeners "to radically transform the environment in which God" has placed them, but warned against attempts to "Christianize" the institutions of government.

Jim Purcell and **Herbert Nehlsen** received "Helping Hands Awards" from the World Relief Corporation of NAE during the March NAE Convention. Purcell, from the U.S. State Department and known for "being able to put out multiple fires around the world," was praised for his work with refugee resettlement. Nehlsen works in Africa with the Christian and Missionary Alliance and World Relief.

In Memory

Merritt E. Oplinger, 87, April 1. Member of the First Brethren of Ardmore and former member of the First Brethren Church of South Bend. Services by Gene A. Eckerley, pastor of the Ardmore First Brethren Church.

James Moore, 58, March 28. Member of The Brethren Church in Lebanon. Services by Robert Dillard, pastor.

Harold (Mike) Millikin, 73, March 17. Member for 40 years of The Brethren Church in New Lebanon, which he served as Sunday school superintendent and assistant moderator. Services by Robert Dillard, pastor.

Cloyd Frank Fogleman, 70, March 16. Member of the Garber Brethren Church of Ashland. Services by Smith Rose, interim pastor.

Rhea Moherman, 93, March 9. Member of the Ashland Park Street Brethren Church. Services by Michael Gleason, Minister of Evangelism and Discipleship.

Mrs. Alice Glee Johnson, 94, March 6. Charter member of the Manteca, Calif., Brethren Church (now the Northgate Community Brethren Church) and the last of the charter members of this congregation. She was the wife of Rev. Cecil H. Johnson (who preceded her in death), who served Brethren pastorates in Udell, Iowa; Falls City, Neb.; Fort Scott, Kans.; and Stockton, Calif. A memorial scholarship has been established at Ashland Theological Seminary in memory of Rev. and Mrs. Johnson by their son and his wife, Mr. and Mrs. Ray (Ella Mae) Johnson.

Alma Witmer, 90, March 4. Member of the Ashland Park Street Brethren Church. Services by Arden E. Gilmer, pastor.

Mrs. Vivian Botteicher, 73, February 23.

Member of the Vinco Brethren Church. Services by Carl Phillips, pastor.

Lillian Winfield, 67, February 23. Member since 1953 and deaconess of the Dayton Hillcrest Brethren Church. Services by Dennis Wilson, former pastor, and W. St. Clair Benshoff, interim pastor.

Vera Thonn, 83, February 14. Member for 50 years and WMS treasurer for 30 years of the First Brethren Church of Muncie. Services by Keith Bennett, pastor.

Weddings

Cindy Byers to **Tim Angle**, March 31, at the First Brethren Church of Pleasant Hill; Robert Westfall, pastor, officiating. Bride a member of the Pleasant Hill First Brethren Church.

Dawn Schleinitz to **Chris Deeter**, March 22, at the First Brethren Church of Pleasant Hill; Rev. Calvin Cheek officiating. Bride a member of the Pleasant Hill First Brethren Church.

Cherrie Ann Fakes to **Terry Marvin Dillman**, February 14, at the Mexico Church of the Brethren; Mark Britton, pastor of the Corinth Brethren Church, officiating. Groom a member of the Corinth Brethren Church.

Goldenaires

Rev. and Mrs. Percy Miller, 50th, April 17. Members of The Brethren Church in New Lebanon.

Truman and Dorothy Myer, 50th, March 27. Members of the First Brethren Church of Flora.

Membership Growth

St. James: 2 by baptism, 3 by transfer
Sarasota: 3 by baptism, 6 by transfer
New Lebanon: 4 by baptism, 2 by transfer

Biblical Birds

(continued from page 21)

Although Job was one of the finest naturalists of antiquity, the ostrich's behavior perplexed him (Job 38:13-17). This huge, flightless bird, which runs with an ungainly gait, left its eggs out in the desert where they could be broken or preyed upon. But then, there aren't many places where a two hundred pound bird can leave a clutch of a dozen eggs, each the size of a melon. Still, Job was discouraged, and concluded the ostrich behaves the way it does "Because God hath deprived her of wisdom, neither hast he imparted to her understanding" (Job 39:17).

The ostriches and their antics, which perplexed Job, can be observed today in Israeli nature reserves deep in the Negev Desert. But one doesn't have to travel miles to be a birdwatcher. Special birdwalks have been designed throughout the country, and public observation blinds built in birding areas.

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

HAPPY EASTER

Do you know why we have Easter? It's not to find eggs and candy. It's not bunnies and chicks. Easter is more, much more. Easter is the happiest day of the year. Do you know why?

When God made the world, it was beautiful and perfect. But it didn't stay that way because of sin. (God calls badness sin.)

God was sad. He couldn't let sinners into His heavenly home where there is no sin. How could sin be taken away? Only by someone who had never ever sinned. Only by someone who would be willing to be punished and die for all the sinners in the world. Who was that someone? It was Jesus, God's Son!

Jesus came to earth as a baby and grew into a man. He showed people how to live. He told people about God and He helped them. He never sinned.

But wicked people lied about Him and beat Him and nailed Him to a cross. Jesus, who never sinned, died on that cross for the sins of all the people on earth. His friends sadly laid Him in a tomb.

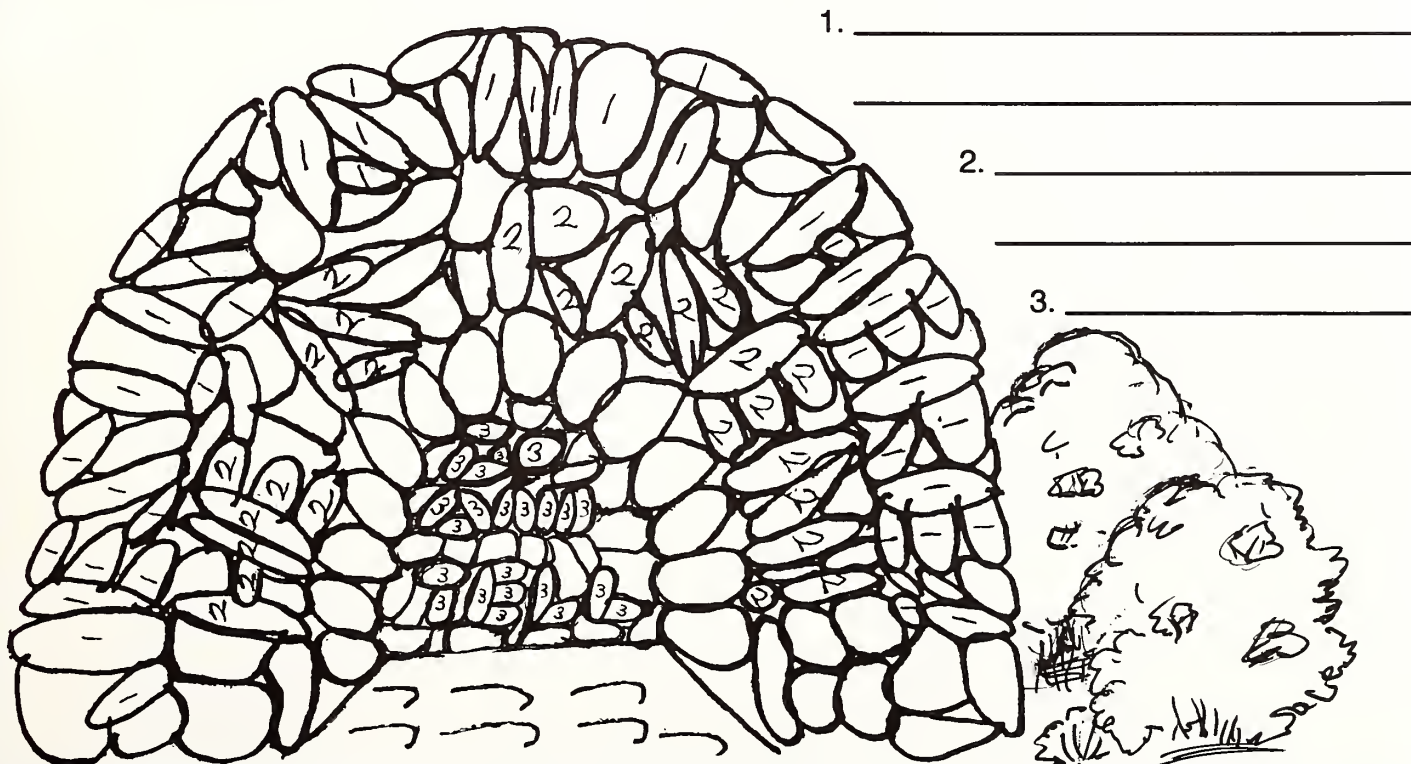
Is this the end of the story? No! On the third day — on a Sunday morning, the first Easter morning — Jesus came out of the tomb — ALIVE! People saw Him and talked with Him and ate with Him.

Then one day He went back to heaven — back to God His Father.

Now, if we believe Jesus died for us and tell God we are sorry for our sins, we too will one day go to heaven to live with our heavenly Father and Jesus our Savior. HAPPY EASTER!

A Message From the Tomb

When Jesus' friends went to the tomb the first Easter morning, Jesus was not there. An angel was there with a message for them. To find the message, color the numbered rocks: 1 = red; 2 = blue; 3 = green. Then write the message on these lines.



100%

100%

What do these 27 Brethren churches have in common?

Ashland Park Street	Bethlehem	Bloomington
Bradenton	Carmel	Garber
Hagerstown	College Corner	Kokomo
Loree	Icard	Mount Olive
New Lebanon	Meadow Crest	Pleasant View
Roanoke	New Paris	Sarver
Scioto	Saint Petersburg	Warsaw
Smoky Row	Town and Country	
	Tucson	

**They all subscribe to the
EVANGELIST
for every family in their congregation.**

They believe that church ties go beyond the local congregation.

They believe that it is important for their members to know what is happening in other Brethren churches and at the district and national level of the church.

They agree with the last two General Conference Moderators, who both recommended (with the support of General Conference) that every Brethren church set a goal of 100% of its family units becoming subscribers to THE BRETHREN EVANGELIST.

What about your church?

**Shouldn't it subscribe to the EVANGELIST
for every family in its membership?**

Shouldn't it join these congregations — Bloomington, Bradenton, Burlington, College Corner, Hagerstown, New Paris, Pleasant View, Warsaw — all of which have become 100% subscription churches in the past two years, as recommended by the General Conference Moderators?

Urge your congregation to subscribe to the EVANGELIST for every family — to become a "100% subscription church." And if you are an officer or official board member, exercise your leadership to bring this about.

You receive the EVANGELIST.

**Don't you think every family
in your church should?**

100%

100%

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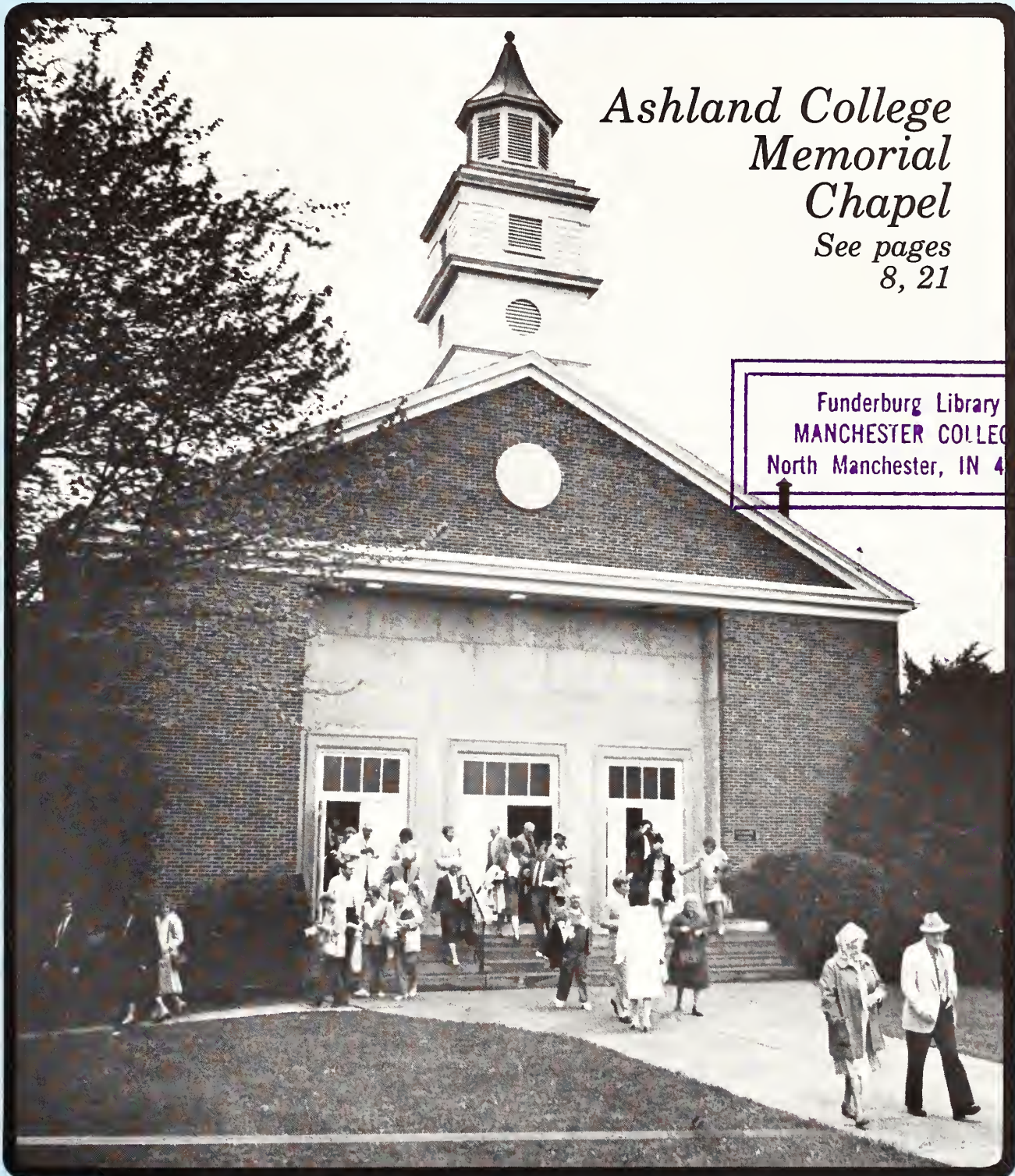
THE BRETHREN **Evangelist**

MAY 1987

Ashland College Memorial Chapel

*See pages
8, 21*

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the salt shaker

by Alvin Shifflett

Gold-Plated Tissue Holders

THIS SPRING has been a rather disheartening one for the Christian Church. First, we had media attention focused upon the alleged life or death financial crisis of a noted television evangelist. Then came the beehive of media attention around the resignation of another TV preacher — and the subsequent charges that flew from one TV evangelist to another. It was a shameful sight leading up to Easter. Suddenly it was being said that the TV ministries had become the TV mini-series.

We provide the support

These ministries are supported by Christians like you and me throughout the United States. Over the years, in my pastoral calling to shut-ins and my contacts with those attending services, I have been unable to avoid the various indications of support for the electronic ministries.

I have seen plaques in the homes of shut-ins that read, "Something good is going to happen to you today." Men come to church services with fishhooks or "Jesus First" pens on their lapels. A person would have to be totally unobservant not to notice that many television ministries are supported out of the meager savings and tiny social security checks of shut-ins and even nursing home patients. These faithful supporters would not believe that some of these electronic preachers have limousines and private jets, gold-plated toilet tissue holders, and homes that equal those of the "rich and famous."

Several of these ministries receive more than a million dollars per week, because of the consistent giving of thousands upon thousands of people. One ministry took in \$129 million last year!

The leaders of these ministries have an awesome responsibility — to be faithful stewards of God's money that is being entrusted to them. And herein lies the problem — accountability.

We Christians are to blame for the problem. Yes, you heard me right. I am convinced that those tens of thousands of givers who freely respond to appeals without ever questioning the appeal or calling for accountability are to blame.

Suppose you received \$52 million a year. How would you use it? Would you fly in a private jet? Live in a half-million-dollar home? You say, "No, I wouldn't!" But that's easy to say, since you've never faced the temptation. Satan is powerful, and he loves to distract people from the Gospel of Christ. Perhaps you wouldn't get sidetracked if you were a leader of one of those ministries. I hope you wouldn't. But you can at least understand the problem.

Demand accountability

The way this situation can be corrected is for each of us to call to account those ministries that ask us for money. How can we do this? By simply asking for a financial report of how monies are spent. Then look at how much is spent for administration, for buildings, for cameras, and

at how much goes to starving children or to the boat people. And what is the lifestyle of the leader of the ministry?

These are legitimate questions, questions you should ask before giving to a ministry. If you're rebuffed when you ask for this information, then tell the ministry to forget it. Plenty of other ministries will gladly respond to your questions.

Another legitimate question to ask of any ministry interested in receiving your money (and what ministry isn't?) is whether it belongs to the Evangelical Council for Financial Accountability. If it doesn't, then I question its legitimacy. Unless it has a good reason for not belonging — one that satisfies me — I will not support the ministry.

If you would like a list of the members of this council, all you need to do is write to the Evangelical Council for Financial Accountability, 1825 Eye Street, N.W., Suite 400, Washington, DC 20006. Perhaps the ECFA is located on Eye Street so that it can keep an "eye" on Christian ministries.

A Christian house-cleaning

The very reason the ECFA came into being was because of the kind of thing that recently happened. Perhaps these events will cause Christian ministries to "clean house" and call Christian people to greater responsibility. After all, we need to act as responsible stewards ourselves; we don't want or need the government to do it for us.

If Christians practice responsible stewardship, the church will be stronger for it, and God will receive greater glory. That should be our prayer. Let's not blame the TV preachers. Let's put the blame where it belongs — in our own backyards. As a sign in a Washington, D.C., office says, "If you could kick the person responsible for most of your troubles, you wouldn't be able to sit down for weeks."

Gold-plated toilet tissue holders were installed because we never asked how they used our money. Besides, they were a bit premature. Such items should only be hung in those "mansions in heaven," where the streets are paved with gold and gutters are lined with silver. Yes, they were just a bit premature. [†]

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Cover

For many older Brethren, particularly older members of the Woman's Missionary Society, the Ashland College Memorial Chapel and the name Mrs. U. J. Shively are closely associated, since Mrs. Shively played such an important part in bringing about the construction of this building. Therefore it is appropriate that an issue of the EVANGELIST that features an article about Mrs. Shively should have a picture of the chapel on its cover. The article is on pages 8-10. But the chapel is featured for another reason: the interior of the 35-year-old building underwent major renovation during the past several months. See a report of this remodeling on page 21.

Answers to Little Crusader Page:

A. 1st: 1. day, 2. night; 2nd: heaven (or sky); 3rd: 1. land, 2. seas (or water); 3. plants; 4th: 1. sun, 2. moon, 3. stars; 5th: 1. sea animals, 2. birds; 6th: 1. land animals, 2. man (or people); On the 7th day God rested.

B. 1. everything; 2. nothing; 3. six; 4. one.

C. 1. water; 2. sky; 3. land.

D. 1,b; 2,a; 3,d; 4,c.



FANNING THE FLAME

A report and four evaluations of the
National Forum on the Future of
The Brethren Church.

ON April 7, 1987, 121 members and friends of The Brethren Church met at a Holiday Inn near Columbus, Ohio, to discuss the future of the denomination and to fan the "Low Flame Burning." * The occasion was the National Forum on the Future of The Brethren Church, an ad hoc meeting convened by Dr. Charles Munson and other Brethren concerned about the life and health of the church.

This was an open Forum, so anyone interested could attend. Of the

*See "A Low Flame Burning" by Dr. Charles Munson in the September 1986 EVANGELIST.

121 who did, almost half (57) were Brethren pastors or ordained elders serving in other positions. Eighty-nine of those present were men, 32 were women. The largest number (53) came from the Ohio District, followed closely by the Indiana District with 40. Fifteen came from the Pennsylvania District, five from the Central District, four from the Southeastern District, and one from the Northern California District. Three were interested non-Brethren.

The Forum began at 11:30 a.m., with Brethren getting on their knees for a time of prayer, led by Dr. Munson. Dr. Munson then turned

the session over to Rev. Leroy Solomon, who served as expeditor and timekeeper for the day. For the next half hour, any person who so desired was given an opportunity, in one short sentence, to identify an area of concern he or she sees in The Brethren Church.

During lunch which followed, several persons sorted through these concerns and grouped them into eleven categories: goals/philosophy of ministry; evangelism/discipleship; denominational concerns; vision/common purpose; spirituality/nature; worship; Christian education/youth/ministerial recruitment; church planting; relationship building/conflict management; social concerns; and hermeneutics.

After lunch the entire body looked at each of these areas of concern in turn, with anyone who wished being given up to two minutes to elaborate on the concern under consideration. Then the body divided into eleven small groups, each of which spent the next 75 minutes interacting on one of the eleven areas of concern. Each group was to define the problem embodied in the concern, identify solutions, suggest ways of implementing these solutions, and designate what person, board, or committee in the church could best oversee implementation. (Notes from these small group sessions have been typed and distributed to the appropriate person, board or committee.)

During the final hour of the Forum, the leader of each small group gave a report to the entire body of the group's interaction. The Forum then concluded at 5:00 p.m.

ROOTS

An evaluation, by Dr. Charles R. Munson.

WE were not seeking our roots when we met at the National Forum on the Future of The Brethren Church; we were seeking grass-roots participation in the process of seeking to know the current and future Brethren Church. This was not a committee meeting, but rather an effort to get to the heart of some of the good news and bad news about the church.

The Forum accomplished some of this. We talked in the large group and we talked in small groups, and issues were handled reasonably well. Obviously the time factor limited some matters needing more discussion. But it was a good start. And if the judgment of a number of people is correct, we need more time to just talk things out. Some said that we need time at General Con-

ference or at Pastors' Conference — or at other called times — to talk and plan and probe our future.

We believe that God does have a future for us, and we need to get excited and see what it is. "Our future is as bright as the promises of God." This can be more than a cliché, if we want it to be.

How good it was to be on our knees in humble devotion to our Lord! We bowed before Him in submission, seeking His will for us. Believing Him and waiting on Him, we prayed with an air of expectancy. We may have made history; we will look back 100 years from now and see if that is true.

Issues discussed were: goals and philosophy of ministry; evangelism and discipleship; denominational

(continued on next page)

concerns (accountability, stewardship, pastoral internship, organizational structure); vision; spirituality and nurture; worship; Christian education, youth, and ministerial recruitment; church planting; relationship building and conflict management; social concerns; and our hermeneutic.

Obviously we didn't resolve the issues, but we have some idea of what they are. We now need to decide what to do next.

I came away feeling confident that, among other things, we need to unite in prayer, requesting laborers for the harvest field, just as our Lord said. And, in crass business terms, we need to ask ourselves, "What is our product and are we producing it?" If not, why aren't we?



Small groups (like the one above, with others in the background) analyzed the concerns raised by the gathering in an attempt to define the problems, identify solutions, and devise ways to implement these solutions.

It Was Worth It!

A pastor's perspective, by Rev. Brian H. Moore.

AS WE DROVE slowly through the fog, having risen early in order to reach our destination on time, we said to each other, "This meeting had better be good! This trip had better be worth our while!" And it was! We arrived home at 1:30 a.m., having driven through the Appalachians in yet more fog. And it was still worth all the tense driving and loss of sleep!

Here are some of my observations

Rev. Moore is pastor of the St. James, Md., Brethren Church.

regarding the first National Forum on the Future of The Brethren Church:

First, with 120 Brethren gathered in one place to pray and consider tomorrow, it was reminiscent of another gathering of like number for a similar purpose. We began on our knees; so did that first 120. What a movement came from that! We have every reason, if we need reasons at all, to believe that something significant for God and mankind will come of this.

Second, the agenda was deter-

mined by the constituency, not predetermined by any supposed elite group. In this we were true to our nature as Brethren. Everyone had opportunity to contribute if he or she so desired.

Third, this event showed something of the potential of a group of believers who set their minds to work on challenging subjects, such as a philosophy of ministry, discipleship, vision, worship, and hermeneutics. Quite a contrast to tedious discussions of legalia (to coin a word) about things that don't matter in the end!

Fourth, as each small group reported back to the plenary session, it became obvious to me that we, as a church organization, already have the channels for implementation of nearly all suggestions that were made. We don't need to create new boards, committees, and the like at this time. Rather, existing entities need to determine if they are doing the best things in the present. Are we addressing the future creatively, or are we simply maintaining?

Fifth, the location, facilities, meal, etc., were very fine. Ease of access, parking, freedom of movement within the facilities were helpful.

Sixth, the strictness of the timekeeper was a necessity for a meeting of this format. Good job, Lee Solomon!

Here are some suggestions for a future Forum on the Future:

First, while a bubbling fountain is
(continued on next page)

A Bright Light

A woman's point of view, by Mrs. Winifred Millat.

THE HAND of the Lord was upon us as the National Forum met in Columbus. From the beginning, the atmosphere was electric with anticipation. As we knelt in prayer for guidance and wisdom, we knew He heard us.

Our response was overwhelming, issuing forth in a stream of comments listing our present practical and spiritual problems, our immediate concern for these, and our hopes for our future as a church.

The good response extended into

Mrs. Millat is a laywoman in the Hillcrest Brethren Church of Dayton, Ohio.

eleven individual groups assigned topics for discussion and ways for acceptable implementation for the entire church body.

There followed an hour when the whole assembly reported upon its findings. Yes, the low flame burning had burst into a bright light before us, bringing hopes for another meeting to discuss results and concepts.

I left that meeting knowing that "there is nothing so powerful as an idea whose time has come." Brethren, it is that time for us once again. Get up, join the Army of the Living God. Move out and on to this victory He has ordained for us.

helpful in creating an atmosphere of conviviality, it is not very helpful in facilitating small group discussion. I suggest that, next time, we move the fountain to a distant corner so we can hear our group leader.

Second, in some future Forum, it would be helpful to have some initial input from a futurist among us. Dreamers are quite often misunderstood (e.g., Joseph), but it would be stimulating to have some creative input to awaken us to greater possibilities.

Third, my first two suggestions imply the need for something further, so: Bravo! Encore! Let's do it again!



During the final session, each small group (like the one above) reported its findings to the entire gathering. Tapes of this summary session are available from Charles Munson, 910 Center Street, Ashland, OH 44805 (send \$3.00 per tape for shipping and handling).

Laborers Together

Personal reflections, by Mr. Kenneth Hahn.

ON April 7, 1987, I had the opportunity to participate in the National Forum on the Future of The Brethren Church. Upon arrival at the Holiday Inn, I was impressed with the lovely facilities. But most importantly, I was excited with the excellent turn-out of friendly and loving Brethren people.

My impressions of the activities of the Forum are many. I would like to share just a few:

From the opening session, I sensed a desire by those present to please the Lord in all deliberations. The genuine concerns, which were presented with total freedom of expression, were indicative that all of us were there to find the mind of God and to begin the process of seeking the guidance of the Holy Spirit

for the future of The Brethren Church.

A strong sense of destiny was evident, as the Brethren came together for a common purpose, which, I felt, was to seek ways for The Brethren Church to successfully continue its mission in the future — all under the Lordship of Jesus Christ and with the leadership of godly men and women led by the Holy Spirit.

I was impressed with the definition of concerns; the zealous desire to address these concerns; and the intelligent reactions and responses to the concerns.

The age mix of the participants was excellent. I was totally impressed with the number of young pastors in The Brethren Church. They are godly, caring, and articulate men. This is a great asset to our small denomination. I believe their devotion to the church indicates that the future of The Brethren

Church will be in good hands.

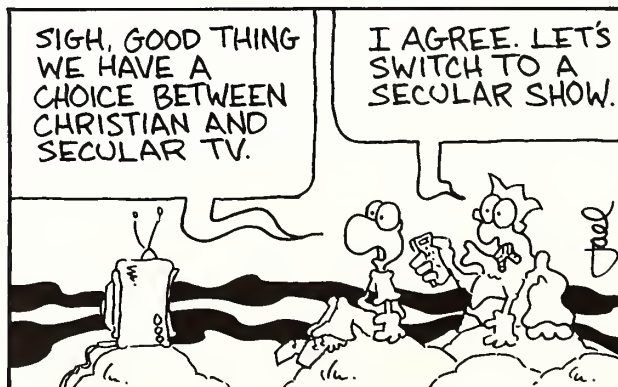
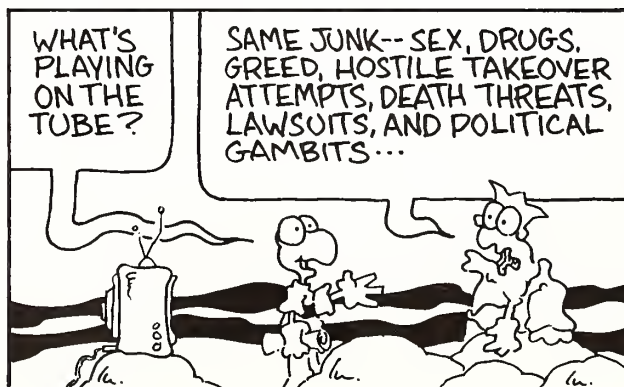
When I left the Forum, I felt much had been accomplished in just a few hours. Some of the accomplishments were: (1) an excellent menu of concerns was developed; (2) a realization had come about that to maintain the Brethren's historical Christian perspective in a contemporary world, action — aggressive action — is necessary to address these concerns; and (3) a strong desire and zealous spirit by those present to "get to work" was generated.

GET TO WORK would be my hope. I strongly believe the Forum was a tremendous impetus for us to be about our Father's business in a positive, aggressive manner. I hope various Task Forces will be organized, with strong, capable leaders, to address the concerns and to develop plans and implement procedures that will be blessed by the Lord and insure the future success and growth of The Brethren Church.

May God bless us as we labor together for Him.

Mr. Hahn is a layman in the Fremont, Ohio, First Brethren Church.

Pontius' Puddle





"ALICE" *

IS COMING TO GENERAL CONFERENCE

Wednesday — August 5 — 9:00 p.m.

ENTERTAINING - MUSICAL - THOUGHTFUL

COLORFUL - DRAMATIC - TRUTHFUL

SPECTACULAR

HOPEFUL

FOR ALL AGES
No Charge
No Offering

Sponsored by
BRETHREN PEACE
COMMITTEE

Don't Miss It!

(**"Alice In Blunderland"*)

AND FURTHERMORE . . .

Peace Contact Persons

Churches have been asked to designate a person in the congregation who is willing periodically to receive announcements and literature from the Peace Committee — and to share that information with the congregation. To date (April 13) these 38 churches have replied (listed in no sensible sequence at all):

Mulvane	Trinity	Calvary	Derby
Lanark	St. James	Bryan	South Bend
Mt. Olive	Loree	Linwood	Johnstown III
Whitedale	St. Luke	Roanoke	Valley
Milford	Northwest	Sarver	Hagerstown
Mexico	Gretna	Smoky Row	Denver
Kokomo	N. Liberty	New Paris	Jefferson
Highland	Teegarden	Hillcrest	Johnstown II
Mt. Olivet	Muncie	Sarasota	St. Petersburg
Milledgeville		Brethren Bible	

If your church is not named, perhaps you could volunteer for this important task. Contact your leadership; request that you be permitted to answer this call for service. (Then send your name and address to Phil Lersch, 6301-56th Ave., North, St. Petersburg, FL 33709.)

Dwight Eisenhower said:

Every gun that is made, every warship launched, every rocket fired signifies a theft from those who hunger and are not fed, those who are cold and not clothed.

"A Genius Who Appears . . . Only Rarely"

Nora Early (Mrs. U. J.) Shively

W.M.S. President — 1919-24, 1926-52

Excerpts from: *Faith and Fortitude*

Lives of W.M.S. Presidents

By Jerry and Julie Flora



AT the close of the nineteenth century a girl from Nappanee, Indiana, attended the General Conference of The Brethren Church, and then served afterward on the Resolutions Committee of the Indiana District Conference. Not yet 20 years old, she was already demonstrating leadership ability.

Her name was Nora Early, and she was born November 21, 1880, at North Manchester, Indiana. When she was three, her family moved to Nappanee, where her father set up his law practice. From that time until her death on the last day of 1964, Nappanee was her home. She crammed great quantities of work into her 84 years, and her leadership was such that, even before she died, she was virtually a legend in The Brethren Church.

Nora Early grew up in Nappanee and graduated in the city's first high school class in 1898. She entered Ashland College in the fall, but was able to remain only a few months because of her mother's poor health. Returning home, she became a bookkeeper for the Lamb Brothers factory in Nappanee. In April 1907 she and Ulery J. Shively were married, and three children were born to their union.

Dr. Flora is a professor at Ashland Theological Seminary. Mrs. Flora is Historian for the National Woman's Missionary Society.

Early in 1916 Ashland College sponsored its first Bible institute, a week of intensive training in Scripture and church leadership for those who could not be regular college students. Nora was one of the twenty-eight graduates. Forty-two years later Mary Maud Billman, reflecting back on that time, wrote, "In 1916-1917 we began some institutes to train leaders. That was the way we captured Mrs. U. J. Shively, and what a captive!"

Nora was at that time, and for several years, the president of the Indiana District women's organization. She led them with distinction. It seemed natural, therefore, when delegates at the 1919 General Conference chose her as the tenth president of their organization.

In 1920, she led the WMS in establishing a new three-year program of goals. In fact, one of the trademarks of her long leadership was the frequent use of specific goals on which energy and program could be focused. So the women set out in 1920 to raise their national membership to 3,500; to increase Sisterhood enrollment to 1,000; to achieve a subscription list of 2,700 names for *The Woman's Outlook*; and to raise \$10,000 for their own mission station. Responsible stewardship, faithful commitment, and prayerful devotion were hallmarks of Mrs. Shively's service and leadership.

When the delegates assembled for

the 1924 General Conference, they learned that Mrs. Shively had declined renomination for the presidency. Her family and numerous other responsibilities were demanding her attention.

Two years later, however, Mrs. Shively resumed the WMS presidency. Several programs were established which reflected the major emphases of her life and leadership. The family altar was one of the 1926 goals; in 1928 a three-year program was begun around a stewardship wheel with eight spokes: service, children, prayer, reading, money, influence, time, and talents. During the depression years, Mrs. Shively continued to communicate strength through her *Woman's Outlook* articles, such as "Hold Fast — Go Forward."

In 1939 there was the heartbreak of denominational division at the General Conference. Mrs. Shively was then nearly sixty years of age and could have handed over the reins to a younger person. But times of crisis can sometimes best be met with the leadership of seasoned, wiser heads. So when Mrs. Shively wrote in 1940 on "Marks of Progress," the article was a call to faith and fortitude. At that year's General Conference she was honored for her 20 years of service to the WMS as its national president, more than double the tenure of any earlier leader.

Her challenge to faith was re-

Mrs. Shively led the Woman's Missionary Society through some of its finest service and leanest times, and retired from office after completing the largest project in the organization's history, Memorial Chapel. The affection and honor in which she was held have no parallel in the century of WMS existence.

newed at Conference in 1941, when a goal of \$2,000 was set toward the building of a chapel on the Ashland College campus. The dream of such a project was already about 20 years old when President Shively began to push for it. Many in 1941 said that a \$2,000 goal was too high, but at the next Conference coins and currency totaling \$2,887.72 were received. In spite of the denominational losses in the division plus the entry of the United States into World War II, the Society also brought in the largest Thank Offering ever contributed to that time — nearly \$4,000. For the next ten years the Ashland College chapel project was to become the most talked about and worked-for effort in the history of the WMS. By 1943 the chapel fund had grown to over \$15,500.

At the 1946 General Conference it was reported that, in the 25 years of Mrs. Shively's presidency, the WMS had brought in contributions totaling more than \$206,500 (the largest amount, almost \$65,000, going for missions and the second largest, nearly \$55,000, to Ashland College).

But the ever-restless president continued to push on. With all the emphasis on the college chapel project, she did not forget the ultimate

goal of this effort. In November 1949 she wrote "The Influence of Mission Study in the Church" for *The Woman's Outlook*. In that article, as the dream of her life began to look like a possible reality, she reminded the women what WMS is all about. "We have often been told," she said, "and we know it is true that 'To see a need, and to recognize it as a need, is a call to service.' . . .

"The important thing is that we know of the need. Having learned this, we will go into action. Where there is no knowledge, there is no action. Action is now what we are seeking, and this is a call to service. . . .

"There is a definite need today in the Brethren Church for consecrated men and women to answer the call to Christian ministry, to serve as missionaries, Christian laity, etc.

Below, Albert Schwab, Myron Kem, Glenn Clayton, and Mrs. Shively laying the chapel cornerstone in 1950.

At right, the chapel several years after completion in 1952.

The Brethren Church should pray much and earnestly for those who will answer this call of God — 'Who will go for us?' Shall we meet the challenge with surrendered life and money?"

Cash available for the chapel project in 1950 totaled \$46,000 — not enough, but with rising costs it seemed imperative to begin at once. A special effort was made to enlarge the chapel fund so that construction could start within 60 days. The effort was successful, and construction began.

The partially-finished building was the talk of the 1951 Conference, which produced in one evening a chapel offering of \$15,800. Early in 1952 Ashland College was able to use the new facility, and General Conference dedicated it in August.

(continued on next page)



Mrs. U. J. Shively

(continued from previous page)

In the providence of God the new chapel saved the college's life when Founders Hall burned just two months later. Classes were dismissed for one week; partitions were built in the chapel basement to allow the college to hold classes. Today, 35 years later, the partitions remain in the chapel basement, which is a headquarters for Christian activity on the campus. The building is named Memorial Chapel.

At the same General Conference in 1952 during which the Ashland College chapel was dedicated, Mrs. U. J. Shively retired after 31 years as president of the WMS. By every human standard of measure, she had broken all records set by all of her predecessors in that office. She had led the Woman's Missionary Society through some of its finest service and leanest times and retired from office after completing the largest project in the organization's history, Memorial Chapel. The affection and honor in which she was held at that time have no parallel in the century of WMS existence.

She died in 1964 on the last day of the year at the age of 84. At her funeral a memorial tribute was offered by Ashland College President, Glenn L. Clayton, with whom she had worked on the chapel project. "From time to time," he wrote, "there live certain persons who rise

above the ordinary and catch a vision of what might be. To some of these is imparted the gift of leadership and the ability to inspire others to reach out and up as well. . . .

"Such a person was Mrs. U. J. Shively. A devoted servant of the Lord, she saw various avenues of witnessing for Him. Because she caught a vision of what might be, the women of the Brethren Church joined in new loyalty and devotion and turned their eyes toward horizons hitherto untouched. Because she was blessed with the ability to lead, the Woman's Missionary Society of the church reached toward new goals and achieved them. . . ."

Edith (Mrs. Russell) Rodkey, WMS president in 1965, wrote these words about her predecessor:

"On Monday afternoon January 4, 1965, as a winter sun shone on the Union Cemetery near Nappanee, Indiana, I watched the final rites for our beloved Mrs. Shively. As I stood there I prayed that the strength, energy and enthusiasm of this dear leader might be evidenced in the Brethren women of today and tomorrow. In other words, I was praying for the Lord to raise up more Mrs. Shivelys."

Vision . . . faith . . . wisdom . . . strength . . . energy . . . enthusiasm — these were the hallmarks of the life and leadership of this remarkable lady, "a genius who appears . . . only rarely." [†]



The Bread for the World logo.

AS followers of Jesus, we are all concerned about helping feed hungry people. After all, one of His warnings (Matt. 25:31-46) indicates how crucial it is for us to do this.

In addition to Jesus' warning, we find many other admonitions in Scripture to care for the poor. James (2:14-17) very practically spelled out the necessity of *doing* something for people in need. And one of the clearest reminders for Christians is found in 1 John 3:17 and 18: "... let us not love in word or speech but *in deed and in truth*."

How Can We Best Help?

How can we best help hungry people? That is the problem. There are so many, and we are so few. We try to be faithful in giving our money to World Relief — and this does help, especially in times of crisis. World Relief is our representative in areas of famine and other disasters.

But in addition to helping in times of crisis, *how can we help attack the root causes of hunger?* We need advice from people who have studied the problems and defined some of these causes. We need to know what to *do* about these problems.

Bread for the World

There is an organization that offers us help. This organization does not collect nor give out funds. The only money it requires is a membership fee of \$25 a year. The organization, **Bread for the World**, is a Christian citizens' movement, run by and for Christians who want to mobilize their concern and energy by helping to shape public policy.

The movement began in 1974 with 14 people and has now grown to 40,000 members, who have learned to "lobby" members of Congress with letters, mailgrams, and telephone

Women Meant to Serve

1887-1987

W.M.S. Presidents (1887-1952) M. Sterling, L. Harrison, L. Grossnickle, V. Detwiler, L. Fike, A. Bowman, M. Billman, Weidner, C. Miller, M. Beachler, N. Shively did indeed serve and lead with . . .

Faith and Fortitude.

And that is the title of Jerry and Julie Flora's new book, a W.M.S. centennial publication available at General Conference.

Watch for it! Buy one for your personal and church library.

CENTENNIAL

How Can We Attack The Causes of Hunger?

An introduction to the work of Bread for the World,
by Jean Lersch, chair of the Social Concerns Committee.

calls. They say, "We see our citizenship as a gift from God that can help rid the nation and world of hunger. The love of Christ and the desperate need of others compel us."

This Christian citizens' lobbying group enables its members to know how and when to contact their Congressional representatives about policies that will help the desperately poor in all parts of the world.

We are privileged to live in a government that is representative. But the very size and complexity of our political system oftentimes inhibits us. We're afraid to try to approach our senators and representatives for fear they know more than we do. Maybe we don't even know their names. And the whole system of voting on bills seems monumental. We feel powerless.

Bread for the World regularly provides its members the following information:

- in-depth background papers on issues affecting hunger. That way, members can read for themselves and decide which of these issues to concentrate on.

- voting records of all senators and representatives. This helps people keep track of how their representatives are voting on all bills that affect hunger.

- names and numbers of the bills currently being considered by Congress. Bread for the World members can then refer to the bills in a knowledgeable way.

- examples of how to write letters to representatives. This gives people the confidence they need.

- news from all parts of the country about people who are writing to their Congressional representatives and getting results. Being part of this network of concerned Christians empowers members to persevere in their efforts to combat hunger.

Some of the Contributions Of Bread for the World

1. A Child Survival Fund was established in 1984. This promotes better nutrition and disease prevention that can dramatically reduce deaths of infants and children in developing countries.

2. Even before the African famine was displayed on network television, Bread for the World was working on the problem. Their efforts helped in getting critical aid to tens of millions of famine victims throughout Africa from 1983 to 1985. In 1985, influenced by letters and telephone calls from members of Bread for the World, Congress approved \$800 million in emergency aid, *more than triple the amount requested by the administration.*

3. Bread for the World drafted legislation and marshaled public support for two grain reserves, which help stabilize grain prices and assure a grain supply. This reserve was used during the African famine.

4. BFW's emphasis has always been on self-help development. The concern is to help people work their way out of hunger and poverty.

5. One of the concerns of the organization is helping small-scale farmers increase their production. For *half* the cost of sending a ton of food to Africa for famine relief, an International Fund for Agricultural Development can enable farmers to produce an additional ton of food each year for the rest of their lives.

6. Bread for the World believes that world security can be increased more through enabling people to feed and clothe themselves than by continuing to spend money on more and more military aid.

7. One of the goals reached in 1986 was to reduce taxes for working poor people.

Personal Testimonies

Here is the testimony of one BFW member: "Bread for the World allows me to combine my faith with very practical action. I had never written a letter to a politician before, or been able to talk intelligently on particular issues. It was a powerful experience to discover that I could have a significant effect on public policy."

I myself have just sent letters to my two senators, urging them to lend their support to sponsoring a bill similar to the *Africa Famine Recovery and Development Act* (H. R. 776). I was enabled to describe the provisions in that House of Representatives (H. R.) bill because I had read the Bread for the World newsletter which comes to me monthly with new information about current bills.

One of the values of membership in this organization is the freedom to select one or two of the hunger issues for your concentration. Most of us don't have time to address them all. But we can study one or two problems and help inform our representatives of our concerns.

Our senators and representatives have so many bills to consider. They can't possibly have the information needed to make wise decisions on all of them. Many industries and corporations (tobacco interests, liquor industries, defense contractors) pay lobbyists to influence the people in Congress. Hunger has no paid lobbyists. That job is up to the followers of Jesus, who left instructions to care for those who are hungry, thirsty, and in need of clothing.

The address of this organization is:

Bread for the World
802 Rhode Island Ave., N.E.
Washington, D.C. 20018 [†]

Remember the Days of Old, Part II

Guidelines for setting up a local church archives.

By John Groby

IN last month's EVANGELIST I discussed the importance of preserving our historical documents and artifacts in a local church archives, and presented guidelines on how to administer such an archives. In this article I will look at how to collect, arrange, and store church records and artifacts, and present guidelines for writing a finding aid.

Collecting materials

Most of the church records are probably stored in the church building, so begin your search there. Office files and storeroom cabinets are the most likely spots, but records and artifacts often stray to odd places, so search the building carefully, including the attic and the basement.

As you locate items, make notes of where they were found, their quantity, condition, and order, before you move them. These notes will help you write the finding aid later. Also, *never* throw anything away until you are completely familiar with what it is and are certain it has no value.

In addition to those items in the church building, older members of the congregation and church officers often have valuable historical items in their possession. These people should be encouraged, by way of announcements in the church bulletin and the church services, to donate these to the archives.

As items are donated, you may want to complete a *deed of gift* and a

donor file card for each item. A *deed of gift* is a semi-legal document in which the donor surrenders to the church archives all property and literary rights to the donated item. It also includes a brief description of the item. A *donor card* is a card on which are noted the name, address, and phone number of a donor (or potential donor), as well as comments about the significance of the item donated.

The deed of gift and donor cards are helpful, but not mandatory. It is important, however, to have a written detailed description for each item received. Unless the significance of the item is recorded, its story will be lost to future generations.

Arranging the materials

The arrangement process may begin as soon as materials are collected. In arranging archival materials, two basic principles should be followed: *respect des fonds* and *l'ordre primitif*.

Respect des fonds means to preserve the archival integrity of the

records of one person or agency. For example, records from the trustee board should never be mixed with records from the official board, even if there is a common theme or topic. The papers of one person or agency should be kept together.

L'ordre primitif refers to "the sanctity of the original order." This means that the archivist should *never* change the original order of the papers, except when the original order is so badly disorganized that it is confusing to use.

The archivist must keep these two principles in mind when sorting the records. Therefore, he or she must take enough time to become thoroughly familiar with the records before beginning to sort them. If no logical order exists, then the archivist may impose order on the collection. Common sense and experience are the only other two guidelines. There are no absolute right or wrong ways. Records can be organized alphabetically by topic, but the more logical method is by chronological order.

Mr. Groby got the practical experience he needed to write this article from setting up the archives of the Hillcrest Brethren Church. At right, he examines some of the historical material in the Hillcrest archives. The archival materials are stored in the boxes behind him.



Mr. Groby is a member, Church Historian, and chairman of the History Committee of the Hillcrest Brethren Church in Dayton, Ohio. He is a master's degree candidate in history, with a specialization in museum and archival management, from Wright State University. He currently works with autistic teenagers in a Dayton group home.

At Hillcrest Brethren Church, I arranged the materials in "Records Series" according to the office or agency from which they came, such as the pastor's office, the deacon board, etc. I then arranged these series to reflect the organization of the church. Within each series, the papers were arranged chronologically.

For example:

Records Series I: Pastor's office
(1950—)

Box I: June 1950–Jan. 1951

Folder 1, Correspondence, June 1950

Folder 2, Correspondence, July 1950

Box II: Jan. 1951–Jan. 1952

Folder 1, Correspondence, Jan. 1951

Records Series II: Deacon Board

Box I: Jan. 1940–Aug. 1940

Folder 1, Jan. 1940–March 1940

Miscellaneous records were listed under separate headings at the end of the collection.

It may take two or three sortings to put the collection in order, and the original scheme may have to be altered. During the first sorting, the archivist should concentrate on getting an overall view of the collection, on doing necessary preservation, work, and on weeding out unwanted documents.

The easiest way to sort a collection is to spread it out on a large table and separate it into piles. As this is done, the archivist should continue to take notes on how the collection is organized, what topics it includes, and its physical condition. These notes will be used later in the finding aid.

Cleaning the materials

Some of the material may be dirty or mildewy. If so, wallpaper cleaner can be used to remove surface dirt. The cleaner is rolled like dough in the hands, then used to *lightly* brush off dirt from the center of the page to the edges. Any crumbs can then be brushed away with a soft brush. A Pink Pearl or Magic Rub eraser works as well as wallpaper cleaner for small jobs. All cleaning work should be performed away from the rest of the collection.

Any rubber bands or rusted pins and paper clips should be removed and replaced with plastic or stainless steel paperclips. Folded pages should be flattened. The archivist should *never* do anything to documents

that cannot later be reversed, such as laminating them or marking them with ink. When in doubt about any preservation process, the archivist should do nothing rather than risk damaging or destroying a document or photograph!

Not all documents are valuable, and those not worth keeping need to be weeded out. Records that are usually valuable are: church publications (weekly bulletins, newsletters, directories, and histories); some financial records (ledgers, tax records, financial reports); legal papers (charters, deeds, court transcripts, testimonials); personnel and membership records (baptisms, membership rolls, etc.)

Documents of little or no value include: duplicates (never keep more than one or two copies); canceled checks more than ten years old; bank statements and receipts more than five years old; and most copies of widely circulated publications.

Photographs

Photographs should be removed from the collection and stored separately in an acid-free folder or box, with a record made of the part of the collection from which it was taken. When known, information about who or what is in a picture and when and by whom it was taken should be typed (or written with pencil) on a label and the label attached to the back of the picture. (Never use ink or markers on labels, for the ink may bleed onto other pictures, and never write directly on the front or back of a photograph.)

Bound volumes should be removed from the other materials and a slip of paper telling which collection it was taken from placed within it. Volumes are stored flat, no more than three high on a shelf.

By the second or third sorting, the collection should take shape. The material is then ready to be put into folders, labeled, and boxed. Each folder should contain from one-fourth to one-half inch of paper. Never overstuff folders or boxes.

Labels should be typed or printed and placed on each folder and box. The label should contain the name of the collection, the number of the folder or box, a description of the contents, and the inclusive dates. For example: Records Series I: Pas-

tor's Office, Box I, Folder 12, Correspondence, Jan. 1, 1958–June 1958. Folder numbers can continue consecutively throughout the collection or be limited to individual boxes.

Writing the finding aid

The last step in this process is preparing the finding aid. This document is an indispensable tool for locating specific materials in the archival collection. It is in the preparation of this document that the notes are used which were taken when the materials were collected and sorted.

The introduction to the finding aid should include the title of the collection, its inclusive dates, and a physical description of the archives (number of boxes, number of volumes, and linear feet of material).

Following the introduction, some mention of the literary rights and provenance is appropriate. Provenance refers to the history of the collection — who has owned it, where it was kept, and its condition.

Next comes a brief history of the church, then a general statement about the scope and contents of the collection, and finally the container list or series description. This last section lists the general contents of each record series, box, and folder of the collection in the order in which each is arranged on the shelves.

When the finding aid is completed, the processing of the archives is finished and the collection is ready for use. But this does not mean material will no longer be added to the collection. The archives is a continuing entity. Each committee and board chairman is responsible for transferring the inactive records of his or her board or committee to the archives. The archivist may need to remind these people from time to time that the archives is still accepting donations.

These, then, are the steps to be taken in setting up a local church archives. If you have unanswered questions or would like more information, please write to me.* I will be happy to answer your questions, to send you a selected reading list, and to provide you samples of forms and finding aids (for the cost of copying and shipping). [†]

*Write to John Groby, 169 W. Fairview Ave., Dayton, OH 45405.

Something Is Better Than Nothing

An apocryphal BRETHREN EVANGELIST interview with a veteran Brethren youthworker.

By Mitchell W. Funkhouser
National Brethren Youth Director



CHESTER BESTESTER is a youthworker. You've probably never heard of him. He hasn't written any books. He doesn't own the rights to any film series you can rent and show to your church. He isn't much in demand as a speaker at conventions and other bigtime functions. In fact, he has a hard time speaking in front of any but the smallest of groups. He doesn't have all the answers; as a matter of fact, he only has a couple of answers. For the most part, he just has questions.

So why interview Chester Bestester for this Brethren Youth month article? What exactly are his qualifications? He's the father of two and husband of one. He owns a semi-successful small business. He's a member of Kiwanis International, vice-president of the PTA, a frustrated golfer, an active member of the local Red Cross, a Little League coach, and a member of First Brethren Church in Typical Town, USA. He's also a veteran youthworker.

We caught up with Chester at his house in Typical Town. He had just arrived home from work and had a few minutes in which to chat with us while he had a quick supper and before he had to leave for a Red Cross meeting.

EVANG: Chester, how long have you been involved with the BYC at Typical Town First Brethren?

CB: For about 12 years now. I grew up at Typical Town FBC, so if

you count the time I spent as a youth, I guess I've been involved for 18 years.

EVANG: That's a long time. Doesn't it get old after awhile?

CB: It can be frustrating at times, but I've never thought of it as getting old.

EVANG: You say it can be frustrating. If that's the case, why do you keep working with the youth?

CB: Well, I know it sounds corny, but I enjoy the kids. Whether they're in junior high or senior high, they are at an exciting time of their lives. They're experiencing new and different things all the time. I enjoy being around that.

EVANG: Could you explain that a little?

CB: Sure. Kids today have so many choices to make. If you look at their lives as if they were on a highway, it might make a little more sense. As they drive along in life, they are continually coming to different crossroads. At each crossroad they have to decide which way to go. The options they face are astounding.

When they were kids, Mom and Dad were driving for them, and it was Mom and Dad who decided which way they would go. There were no fewer options; it's just that when you're a kid in the car, you can't even see out the windows, so the different directions don't really matter to you. Now they're driving, and when they come to a crossroad

they have to decide which way to go. That's what's exciting — being around to help them decide which direction they should take.

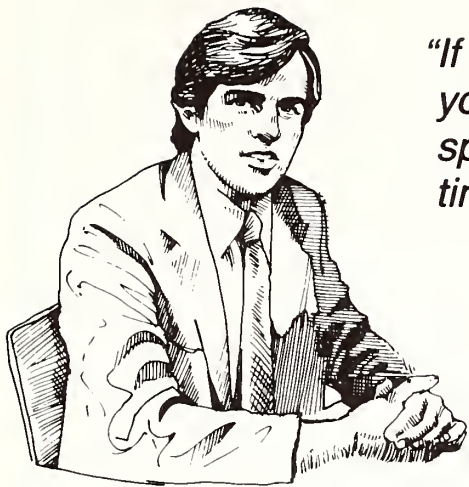
EVANG: You make the decision for them?

CB: Oh, no. You can't really. You can only share what you believe and what you feel is right. You do this through your actions, Bible studies, informal get togethers, and what have you. Chances are, they won't make the decision you hope they would make. That's what's frustrating. You give it all you've got, and one of the kids goes and makes a bad choice. That can make you question what in the world you are doing. It makes you ask, "Haven't any of the things I've shared sunk in?"

EVANG: So why stay with it?

CB: Because when they make the bad choices, that's when they need you the most. That's the beauty of working with youth. You're able to comfort them in their defeats and celebrate like crazy in their successes. I should mention that even though it seems as if they don't listen to what you say or pick up anything positive from your example, that's not entirely true. They do. It's just that you usually don't hear about the positive things all the time. But they do happen. We just have to remind ourselves of that when the negative things seem to be hitting us in the face.

EVANG: What's the key? What makes youth ministry work?



"If you're able to spare two hours a week to assist with your church's youth ministry, then do it! If you can spare five hours, do it! . . . Do what you can with the time you can spare."

CB: I think the main thing is to build relationships. Being there when no one else is there, that's crucial. The world is becoming so impersonal that a quality, caring relationship is a rare thing. So when that kind of relationship comes along, the kids eat it up.

EVANG: That sounds like it would take a great deal of time. You seem to be a pretty busy individual. How do you find the time?

CB: Two things. First, youth ministry has to be a team ministry. One person can't do it all. Not only from a time standpoint, but also because of differences in personalities, it takes more than one person to relate to everyone on an individual basis.

Second, I don't believe that saying, "I just can't put enough time into working with the youth, so I won't do anything," is a valid excuse. You see, there's no such thing as **enough** time. What would enough time be? Ten hours? Twenty? Thirty? How many? My view is, "Something is better than nothing!" If you're able to spare two hours a week to assist with your church's youth ministry, then do it! If you can spare five hours, do it! Find out what the needs of your particular group are, and if you've got the talent to fill that need, fill it. Do what you can with the time you can spare. The more people on the team, the less time each person has to contribute. Also, the more people involved, the more time spent on ministering to youth.

EVANG: What about programs, Chester? Shouldn't we be putting together programs and running our kids through them?

CB: Programs have their place. There are a lot of good youth programs available. But our emphasis shouldn't be on these. I think if your total youth program consists of 20 hours a week, then 70 percent of that, or 14 hours, ought to be spent on relationship-building, with the other six hours left over for pre-packaged programming. Consider your own situation: What was it that brought you to Christ, a program or a person who took a genuine interest in you and your life? My guess is that it was the second.

EVANG: Good point, Chester. But what are some of the resources you use to keep up on youth and youth ministry, and where do you find some of the programs you use?

CB: My two main sources are Youth Specialties out in California and Group Books in Colorado. David C. Cook also has an excellent program out now for senior high called *Pacesetters*. But all three of these publishing companies offer excellent program material as well as youth ministry literature.

It's really important to stay on top of things. Therefore, I have a few subscriptions to magazines that I feel are a must. Typical Town FBC has budgeted money for the magazines. We get *Group* magazine, *Campus Life*, *Jr. High Ministry* magazine, *Youthworker* journal, and *Youthworker Update*, which is a monthly newsletter. I've also ordered or gotten my hands on a few books that Youth Specialties and Group Books put out. The addresses for these are easy to get, because Mitch Funkhouser, our national youth director, sent out some fantastic catalogs to all the churches back in October. He's such a great guy! I hear he's always late for printing deadlines, but when he gets his stuff in, it's worth the wait. But seriously, if you need some help with your

programming ideas, there's a good deal of stuff on the market that really is helpful.

EVANG: Has anything changed since you started working with youth over a decade ago.

CB: I feel there's been a change in attitude. Ten years ago we spent a lot of time playing crazy games with our kids, and we felt like we were ministering to them. But today kids don't want to play games. Oh, they still want to have some fun together, but youth today want to be challenged. They want a chance to put into action some of the things they learn in our Bible studies. We need to arrange opportunities for them to minister. Why should we youthworkers be the only ones who experience the joy of ministering? Let's not be greedy. Let's give our young people the chance to know what it's like to share with someone else what Christ has done for them. Hands-on experience is where I believe youth ministry is heading.

EVANG: As you know, we interviewed you as a youthworker because May is Youth Month in The Brethren Church. Is there any final thought you would like to share with our readers?

CB: I would like to encourage those who are currently working with youth to hang in there, especially in the difficult times. We need to remember we are primarily seed-planters. We won't always see our work through to harvest. Take every chance you have to plant good seeds (Gal. 6:9). To those not involved with youth ministry, I would challenge you to seriously consider what your talents and gifts are, then see where they fit into your church's youth program. Youth are a mixed bag; there's no telling how you could be used. Do whatever you can as often as you can. Remember, **Something is better than nothing**. What will you do? [†]

CATCH THE *Spirit*

BYC '87

A Preview of the 1987 BYC Convention

By Mitchell W. Funkhouser
National Brethren Youth Director

IN CASE you were wondering . . . Plans for the 1987 BYC Convention are in their final stages, and we are expecting an excellent time of fellowship and learning.

This year's theme is **Catch the Spirit**. We hope to catch the Spirit of God, the spirit of worship, the spirit of fellowship, the spirit of our heritage, the spirit of our future, and the spirit of our youthfulness.

This year's Convention, August 3-7, will be a busy week for everyone involved. It will be a week that combines both old and new elements. Some highlights:

The BYC Kickoff — a time of singing and icebreakers. It's been a few years since the last kickoff, and

this will be a good opportunity to meet some new people right off the bat.

The always successful **Youth March**. This year, as in the past, the youth will enter the first full Conference worship service en masse, as a show of unity and vitality.

Some fellowship times will include: **Roller Skating** to some of today's top contemporary Christian music. **Swimming** in the fabulous Ashland College swimming pool (water will be provided this year!). A special afternoon of **outdoor activities** with Brethren pastors from across the country. And a concert by the group **Twenty Twenty**, a Chris-

tian band from Louisiana, which will perform an energetic, high-quality rock show while also challenging youth to wholehearted commitment to Christ.

Some of the speakers for this year's **workshops** include Rick Voorhees, John Shultz, and Dale Stoffer. This year the workshops are being designed to help foster a vision on the part of Brethren youth — a vision of what they can be, what their lives can be, and what their role in The Brethren Church can be.

The spiritual highlights of the week, **chapel** and **Communion**, will again feature outstanding leaders — Keith Hensley for the chapel services and Archie Nevins for Communion.

Of course, the **BYC Showcase** will once again feature Brethren youth sharing their talents musically and in other ways with the entire Conference. This is always an entertaining, as well as an uplifting, time together. Don't miss it!

If you are an adult and are planning to come to General Conference this year, and if you know of a young person or group of young people who would benefit from a week of fellowship with other young people from across the denomination, be a good guy (or gal) and give them a lift. Or perhaps you could make a donation to them to help with their travel expenses.

We are looking forward to seeing you at the 1987 General Conference and BYC Convention. [†]



TWENTY TWENTY

Brethren Church Held Not Liable In Suit by Pennsylvania Architect

Ebensburg, Pa. — A lawsuit against The Brethren Church, the Benevolent Board, and James I. Mackall as defendants resulted April 15 in a direct-verdict in favor of the defendants.

The action was originally filed in 1982 and related to a failed plan by Brethren Care, Inc., of the Pennsylvania District to build Brethren Laurel Manor, a nursing home/retirement village near Vinco, Pa. The plaintiff was L. Robert Kimball, doing business as L. Robert Kimball and Associates, an architectural and engineering firm in Ebensburg.

Mr. Kimball's firm was hired by Brethren Care, Inc., of the Pennsylvania District in 1973 to develop a master plan for the proposed village. In 1974, the Kimball firm contracted again with Brethren Care, this time to do the architectural design work for the project.

The proposed site was to be a 36-acre tract of land given to Brethren Care, Inc., of the Pennsylvania District by Miss Elda Fresh in 1973. The deed stipulated that construction of a nursing home begin within three years of the gift. Miss Fresh died in 1975.

The project encountered several ob-

stacles, including difficulty securing a sufficient supply of water, subsidence on the property due to underground mining, failure to procure a certificate of need for building a nursing home for the area, inability to get financing for the project, and delays by the architect in completing his work. Originally estimated at \$3.5 million, the project had grown in late 1976 to over \$10 million, by estimates of the Kimball firm.

Many sources of financing were sought, including a grant for funding from the U.S. Department of Housing and Urban Development (HUD) for a retirement apartment complex. When the HUD grant fell through in 1980, the Fresh property reverted to her heirs, and Brethren Care, Inc., of the Pennsylvania District was left with only limited cash assets and a claim by Kimball for outstanding fees for architectural services totaling \$235,000.

Kimball filed suit against Brethren Care, Inc., of the Pennsylvania District in 1980 and received a judgment against the corporation of \$338,649.88 (for fees plus accrued interest.) He received a total of \$67,363.37 from Brethren Care in pay-

ments and recovery of the assets of the corporation.

In 1982 Kimball sued The Brethren Church, the Benevolent Board, and James I. Mackall (who had served as president of Brethren Care, Inc., of the Pennsylvania District) for \$389,120.89 plus additional interest. Kimball alleged in the suit that the defendants were involved in an "agency, partnership, joint adventure, or joint enterprise" with Brethren Care, Inc., of the Pennsylvania District to build Brethren Laurel Manor, and all were therefore liable for his fees. This was in spite of the fact that Kimball had a written, legal contract with only Brethren Care.

From 1982-1987 the plaintiffs and defendants were involved in discovery procedures and in taking depositions of parties on the opposing sides in preparation for the trial.

A jury trial began March 30, 1987, and continued through April 15. After hearing two weeks of testimony for the plaintiff, including hundreds of pages of exhibits, and a day of testimony for the defense, Judge Joseph F. O'Kicki ruled that plaintiff Kimball failed to present sufficient evidence under Pennsylvania law to support his claims. The judge directed the jury to find in favor of all the defendants — The Brethren Church, the Benevolent Board and Jim Mackall — which they did.

A second charge in the case is yet to be heard by the court. In that count, Mr. Mackall is alleged to have verbally promised Kimball to pay the bill himself if Kimball did not receive payment. Mackall denies the statement in regard to invoices for the major architectural services.

During the court proceedings, Doc Shank represented the interests of the Benevolent Board, and William H. Kerner and Ronald W. Waters represented The Brethren Church. Brethren people called to testify, in addition to these representatives, were Dorman Ronk, former executive director of the Benevolent Board; and former Brethren Care, Inc., of the Pennsylvania District board members Mackall, Henry Bates, Lucetta Hibbs, Rae Hoffman, Jack Brant, and Richard Howard. In addition, several members of the Vinco and Johnstown Third Brethren churches attended court sessions daily to indicate their support and encouragement for the defendants.

— Ronald W. Waters

Waterloo First Brethren Church Dedicates Remodeled Sanctuary and Church Kitchen

Waterloo, Iowa — Members of the First Brethren Church of Waterloo dedicated phase one of a two-phase remodeling project to their church building on Sunday, March 15.

Phase one of the project included extensive remodeling of the sanctuary and of the kitchen.

In the sanctuary, the walls were completely drywalled, sprayed, and painted. The hardwood floors under the pews were sanded and refinished, and the balcony floor was stained.

The kitchen received a complete face lift, including new flooring, refacing of the cupboards, and the installation of two new Maytag stoves and an Amana Radarange.

In addition to the above, new handrails were installed along one of the stairways, and new curtains were hung in the fellowship hall.

Money for the new stoves was given

in memory of Dorothy Gibson; the money for the Radarange, handrails, and two ceiling fans was given in memory of Glenn Brown; and money given in memory of Lawrence RuLon went towards redecorating the sanctuary. The remaining improvements were paid for out of money which came to the church from the Edna Wengard estate.

The committee for the remodeling was LeRoy Lamb (chairman), Barb Lamb, Barb Dietz, Betty Gavlock, Dennis Dietz, Jim McCarty, and Don Catchpool.

The congregation hopes to begin phase two of the remodeling project — a church entrance for the handicapped — later this year.

— reported by Lois Catchpool

To expect life to be tailored to our specifications is to invite frustration.

Radio Program Makes María Miranda Most-Heard Woman in Latin America

The following article about María Miranda is reprinted from the winter 1987 issue of the *Fuller Theological Seminary Bulletin*. Mrs. Miranda is known to Brethren people for her service, together with her husband Juan Carlos, in the Brethren Hispanic churches in California and in the Brethren mission work in Mexico.

From the dreary cells of a woman's prison in Colombia, to the open markets of Peru, to the public address system of an international airport in Bolivia, the voice of María Miranda can be heard daily in 22 countries throughout the Spanish-speaking world.

The most listened-to woman in Latin America, her special five minute radio program, "Para ti Mujer" (For You, My Dear Lady) airs daily on over 300 stations. The 15 minute weekly version is carried on more than 60 stations.

"I had no idea this would become such a widespread ministry," Miranda says. "I never dreamed what God was going to do."

Miranda's radio ministry began in 1979 when she responded to a need she felt existed among Hispanic women. With 23 years experience as a full-time wife and mother she was familiar with their frustrations and unique cultural problems. "I wanted to



María Miranda

tell them how faith in Christ makes life's problems a little easier to handle," Miranda says, "just talk to them, one woman to another."

Within two weeks of discussing the idea of a broadcast with husband Juan Carlos, the program had become a reality. Miranda was writing scripts and recording programs airing 15 minutes weekly in the Pasadena area. Although the Mirandas did pay for the

air time of that original program, they have not had to buy time since. Soon after the Pasadena broadcasts were heard, requests began coming in from station managers volunteering time to air the heart-to-heart talks for their listeners. Within two years after the ministry began, 62 secular stations in the Spanish-speaking world and the United States had donated time to carry "Para ti Mujer."

Miranda receives letters from around the world including Communist Cuba and Nicaragua where the program is received on short-wave. Listeners are not all women. About 40% of the mail is from men who listen regularly and write to confide in Miranda, asking her direction and advice in personal and spiritual matters. Many letters tell of blessings and healed relationships traced to her radio ministry. Each letter is personally answered by Miranda or one of her staff members operating from new offices in Argentina, Bolivia and Spain. Recently a correspondence course was made available to listeners that will provide them with the fundamental teachings of God's Word and ground them in the Christian life.

It is Miranda's special gift of relating to other Spanish-speaking women and touching them with the love of Christ as they deal with daily living that makes her program a part of their lives. Pastors record broadcasts to use in counseling; church leaders use them in study groups and women's fellowship groups; prisons use them with male and female inmates. But no matter what their circumstances, listeners find Miranda a friend who understands their loneliness and need, and speaks hope to them.

and includes many anecdotes and accounts of colorful people and events along the way. Through it all the hand of God is clearly seen, guiding, teaching, inspiring, strengthening, and protecting His servants, while using them in the salvation of many souls.

Every Brethren family should own and read this inspiring and definitive record of an important part of Brethren Home Mission work. The book, which is in loose-leaf form, may be purchased for \$5.00 plus \$1.00 for shipping from Joy Purvis, Rt. 1, Box 246, Georgetown, IN 47122. All proceeds from the sale of the book, after expenses are paid for its publication, will go to the work and ministry of Riverside Christian Training School.

— Dr. Harold Barnett

New Book Presents Biographies Of Lost Creek Missionaries

Hagerstown, Md. — *Troublesome Creek*, a biography of Rev. George E. and Ada Drushal, pioneer Brethren Home Missionaries to the Lost Creek, Ky., area, has been published by Joy Purvis, an alumna of Riverside Christian Training School.

The late Dr. J. Garber Drushal wrote this beautiful biography of his parents, completing it shortly before his death in December 1982. *Troublesome Creek* represents something of a historical and spiritual "last will and testament" of Dr. Drushal and his parents, who are now in the presence of their Lord, whom they served so faithfully.

The book is a fascinating account of how God brought together two lives, then led them step-by-step to Kentucky and in the establishment of



Troublesome Creek

various churches and the Riverside School. Dr. Drushal describes the early customs and culture of the area

Sterling Ward Concludes Service As Dir. of Denominational Business

Ashland, Ohio — Mr. Sterling Ward concluded his service April 7 as Director of Denominational Business for The Brethren Church, a position he had held since September 1984.

As Director of Denominational Business (DDB), Ward oversaw the business functions of The Brethren Church National Office and implemented decisions of General Conference and the General Conference Executive Council (GCEC).

In addition, through an agreement between the GCEC and the Board of Trustees of the Brethren Publishing Company, he served as Executive Director of the Publishing Company, overseeing the day-to-day operations of this company. In return for this service, the Publishing Company paid the National Office an amount equal to approximately one-half his salary.

Earlier this year the trustees of the Publishing Company gave notice to the GCEC that it was terminating its agreement with the National Office, since the company could no longer afford the services of the DDB as its Executive Director. Faced with the loss of half the DDB's salary, the

GCEC found it necessary to discontinue this position.

With Ward's departure, J. Michael Drushal, treasurer for the GCEC and an assistant professor at Ashland Col-

Ralph Gibson (l.) president of the Publishing Company Board of Trustees, presents a plaque expressing the board's appreciation for his service to the company as Executive Director.



lege, is overseeing the work of the National Office. Day-to-day operations are being handled by Mrs. Morven Baker, who served as Ward's secretary.

At the Publishing Company, Richard Winfield, editor of the EVANGELIST, has been named Executive Director and has taken over some of the responsibilities formerly handled by Ward. Bookkeeping is now being handled by Ken Van Duyne, treasurer of the Publishing Company Board of Trustees.

On March 31, Rev. Ralph Gibson,

president of the Publishing Company Board of Trustees, came to Ashland and presented Sterling a plaque expressing the board's appreciation for his two and one-half years of service to the company. And on April 2 employees of the Brethren offices in Ashland had a farewell luncheon in his honor.

Charles Lowmaster Announces Retirement After 29 Years in Pastoral Ministry

Louisville, Ohio — Elder Charles Lowmaster (59) has announced his retirement from the pastoral ministry after 29 years of pastoral service in The Brethren Church.

Lowmaster began his pastoral service while a student at Ashland College, from which he received an A.B. degree (*cum laude*) in 1958. He served the Glenford, Ohio, Brethren Church during the summer of 1957, then in 1958 became pastor of the Gretna Brethren Church near Bellefontaine, Ohio, which he served while attending Ashland Theological Seminary. He was graduated from the seminary with a B.D. degree in 1961.

In 1961 he also became pastor of the Second Brethren Church of Johnstown, Pa., which he served until 1965. Then followed a seven-year pastorate at the Elkhart, Ind., First Brethren Church, during which he also founded and pastored (from 1968-71) the Crestwood (now Meadow Crest) Brethren Church of Fort Wayne.



Rev. and Mrs. Charles Lowmaster

From 1972-78 he served the First Brethren Church of Louisville, Ohio. He then became the founding pastor of the Brethren Bible Church of Louisville, whose facility he designed and constructed with help from the congregation. He pastored this congregation until 1985.

In addition to his pastoral duties during his years in the ministry, Elder

Lowmaster was active in the church camping program and served on the boards that bought and developed the Ohio District's Camp Bethany and the Pennsylvania District's Camp Peniel. He also served on numerous other district and national boards, and for a number of years wrote the lesson exposition section for the *Brethren Bible Class Quarterly*.

He presently serves as interim pastor of the Maple Avenue Church of the Brethren in Canton, Ohio. He is also president of the Board of Directors of Riverside Christian Training School in Lost Creek, Ky.

Elder Lowmaster is married to the former Roberta (Bobbie) Ann Ribblet of Johnstown, Pa. They have two grown daughters, Rebecca and April.

Though retiring from full-time pastoral ministry, Elder Lowmaster says that he wants to continue serving The Brethren Church where needed with evangelistic preaching, Bible lectures, interim pastoral work where possible, and pulpit supply when called.

Members From Five Brethren Groups Meet for Conference on Mission

Ashland, Ohio — Representatives of the five Brethren groups — Church of the Brethren, Dunkard Brethren, Grace Brethren, Old Order Brethren, and Brethren Church — which share a common origin met March 27-28 on the Ashland College campus for a Brethren Conference on Mission.

The purpose of the conference was to promote better understanding among the five groups by exploring together the biblical, historical, and current Brethren concepts and practice of mission, and to consider together future direction in mission.

Two Church of the Brethren scholars — Dale Brown, professor of Christian theology at Bethany theological seminary, and Donald Durnbaugh, a Bethany professor and editor of *The Brethren Encyclopedia* — set the foundation of the conference with papers on "Mission — Biblical Considerations" and "Mission — Historical Considerations" respectively.

On the second day of the conference, Dr. Dale Stoffer, a Brethren pastor and assistant professor of historical theology at Ashland Theological Seminary, shared "Thoughts on Christian Mission," in which he proposed that an ideal mission thrust should include three biblical emphases — "living witness," "active evangelism," and "social concern."

In addition to the presentation and discussion of these papers, a representative from each of the five groups told how mission has found expression in his branch of the Brethren.

The Grace Brethren have attached great importance to the Great Commission and have put evangelism at the heart of missions. They have 171 active missionaries, 640 congregations worldwide, and nearly three times more members (155,000) and four

times more in attendance in their mission churches than in their U.S. churches.

Church of the Brethren mission work in the past 30 years has been holistic in approach, seeking to minister to the complete person. It has also emphasized cooperation with other missions, and has worked to make its

been involved in mission, however, and the church presently has work among the Navaho Indians.

The German Baptist Brethren speak little about missions and are opposed to mission boards and organized mission programs, believing that finances and activities should remain in the hands of local congregations. They believe that the Great Commission was given to the Apostles and fulfilled in the lifetime of the Apostle Paul.

In spite of the differences among the Brethren groups in their attitude to-



Dr. Donald Durnbaugh, editor of The Brethren Encyclopedia, addresses conference participants on the subject "Mission — Historical Considerations."

mission churches indigenous. This third emphasis has resulted in a marked decline in the number of Church of the Brethren missionaries. The Church of the Brethren established churches in India, Ecuador, and Nigeria, with the largest in Nigeria. The Church of the Brethren in Nigeria (now independent of the U.S. church) currently has 129 congregations, 423 preaching points, 48,000 members, and 84,000 who attend.

Neither the Dunkard Brethren nor the German Baptist Brethren have put much emphasis on mission work. The general attitude among the Dunkard Brethren has been, "We have the gospel; if the world wants it, let them come to us." Various individuals have

ward and practice of missions, Dr. Donald Durnbaugh, in a Summary Statement, found several points of common ground. Among them: All Brethren share two bases for mission — the lordship of Christ and the authority of the Bible. The biblical characteristic *koinonia* (fellowship), a foundation for mission, is important to all Brethren. All agree that mission begins where we are and flows outward (but not all agree on how far it should flow). All see mutuality as important to mission — it is not simply giving or sending, but also receiving and learning. And there is general agreement that mission has a holistic dimension — combining embodiment, evangelism, and concern for society.

One idea that surfaced during the conference which caught the fancy of many participants was a proposal that a "World Brethren Assembly" be planned for 1992 to mark the 250th anniversary of the first-known Brethren Annual Meeting. It was suggested that this assembly include participants from all Brethren groups, those overseas as well as the five in the U.S. The Board of Directors of The Brethren Encyclopedia, Inc., which plans the meetings of the Brethren groups, was asked to study this proposal for possible action.

Thousands Attend Crusade Despite Recent News Events

Columbia, S.C. — Despite recent revelations about TV evangelists, thousands turned out for a crusade in Columbia the last week of April to hear Evangelist Billy Graham.

"People will continue to support crusade evangelism when it is conducted with integrity in its method and its message," said A. Larry Ross, crusade spokesman.

At a crusade press conference Rev. Graham refused to answer repeated questions about the recent revelations other than what is contained in his 1983 book, *A Biblical Standard for Evangelists*, which was given to each of the more than 100 media representatives in attendance.

Graham told reporters he would comment at the proper time and place, but that this was not that occasion. "We're here to hold a crusade in Columbia and I'm not going to talk about other people's ministries," he said.

AC Memorial Chapel Undergoes Extensive Interior Renovation

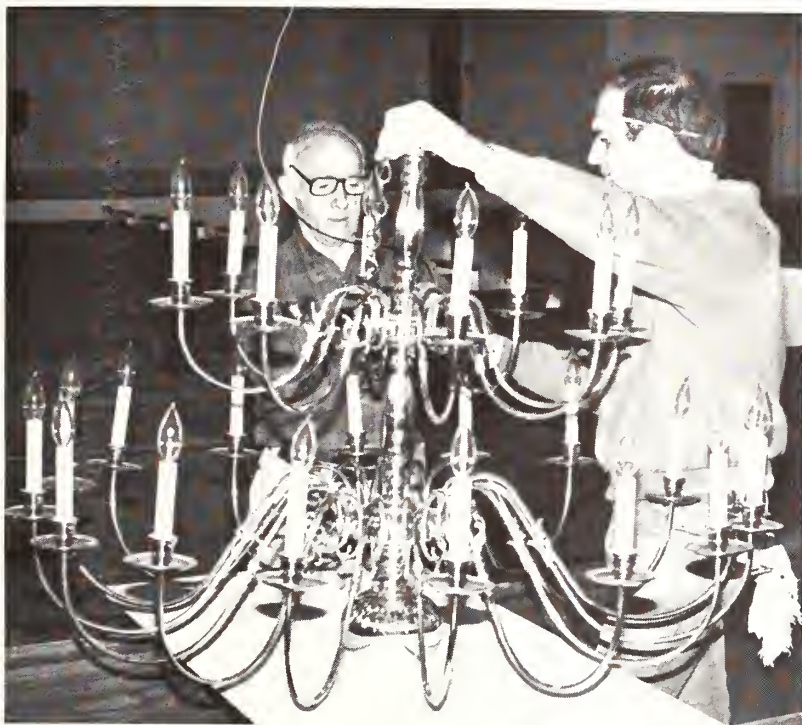
Ashland, Ohio — Brethren who have a warm spot in their hearts for the Ashland College Memorial Chapel are in for a pleasant surprise the next time they enter the building, for the interior of the 35-year-old chapel underwent major interior renovation during the past several months.

The renovation included remodeling of the stage area, installation of coved lighting and four large golden chandeliers, extensive refinishing of the walls (lower walls panelled, upper

walls and ceiling painted), installation of new carpeting and draperies, and refinishing of the ends of the pews (painted white).

The renovation work, performed primarily by college carpenters, painters, electricians, and other staff members, was made possible by a \$22,000 gift from James E. Simmermon of Pittsburgh, Pa. Simmermon, a 1949 AC alumnus and new member of the college Board of Trustees, donated the funds in memory of his parents.

The renovated chapel was rededicated on Sunday afternoon, May 3, during the annual spring choral concert, which featured the AC Choir, Women's Chorus, and Chamber Singers. Participating in the rededication were: Dr. Joseph R. Shultz, president of Ashland College; Miss Helen Shively, daughter of Mrs. U. J. Shively, whose vision and dedication as president of the National Woman's Missionary Society during the 1940's and early 50's helped make the chapel a reality (see "A Genius Who Appears . . . Only Rarely" on pages 8-10 of this issue); Mrs. Donna Stoffer, current president of National WMS; and Mr. Simmermon.



At left, Ashland College workmen prepare one of the four chandeliers for installation. Below, view of the renovated chapel showing the AC choir on the re-modeled stage.



Rev. William Kerner Leads Deacon Seminar at Highland

Marianna, Pa. — Rev. William Kerner, Director of Pastoral Ministries for The Brethren Church, was the guest speaker for a Deacon/Deaconess Seminar held March 21 at the Highland Brethren Church.

The seminar was a joint activity of the Highland, Masontown, Cameron, and Quiet Dell "triad of churches" and was attended by six deacons, four deaconesses, and three pastors.

Three of those in attendance — John (Jack) Anderson, Joyce Anderson, and Otis (Jr.) Friend — were only recently ordained as deacons and deaconess in the Highland Brethren Church in a service led by Rev. Carl Phillips.

Topics covered in the seminar included the meaning of deacon, the Levite connection, the office of deacon, qualifications of deacons, the function of deacons, and pastor/deacon relationships. Various ideas on how deacons and pastors can work together in ministry were also discussed.

— reported by Pastor David Graetz, Highland



Highland Brethren Church deacons John Anderson (l.) and Otis Friend (r.) and deaconess Joyce Anderson.

From The



Grape Vine

The **Vinco Brethren Church Choir** presented its Easter cantata, *Alleluia! A Praise Gathering for Believers* by Bill and Gloria Gaither and Ronn Huff, at the **Raystown Brethren Church** on Thursday evening, April 16. The Raystown Brethren hosted the choir for a time of refreshments and fellowship following the cantata. The two Pennsylvania congregations are located approximately 50 miles apart.

Ashland Park Street member **Megan Shultz** won first place in the 10-11 age group at the Eagles Club "God, Flag and Country" state oratory contest recently. Her victory at the state level capped earlier wins at the local, district, and zone levels. She received \$300 for her state win and a total of \$275 at the other three levels. Megan is the daughter of Dr. John Shultz, dean of Ashland Theological Seminary, and Mrs. Jean Shultz, an

In Memory

Bessie Jones, 93, April 30. Member of the Park Street Brethren Church of Ashland. Services by Arden E. Gilmer, pastor.

Ben De Boer, 66, April 27. Member of the First Brethren Church of New Paris. Services by Robert P. Bischof, pastor.

Goldenaires

Owen and Florence Horn, 50th, April 3. Members of the First Brethren Church of Warsaw.

Ray and Mary Wright, 50th, March 29. Members of the First Brethren Church of Oakville.

Merrill and Mary Martha Orebaugh, March 22. Members of the First Brethren Church of Oakville.

Weddings

Jeanne Marie Spencer to **Chaplain Eugene J. Beekley**, April 25, at the First Brethren Church of Sarasota; J. D. Hamel, pastor, officiating. Members of the Sarasota First Brethren Church.

Membership Growth

Falls City: 7 by baptism, 3 by transfer
Brighton Chapel: 7 by baptism; 2 by transfer

elementary teacher in the Ashland City Schools.

The **Brethren Church of New Lebanon, Ohio**, reports that four members of the congregation read through the Bible in 1986. Two of the four were Alda Johnson and Helen Bowser.

April 12, the Sunday before Easter, was a special day at the **Burlington, Ind., First Brethren Church**, when 156 people attended for "Bring a Friend Sunday." Attendance was only slightly higher on Easter Sunday, when the 160 people who came made this the best-attended Easter service at Burlington in at least the last four years.

Rev. Roger Stogsdill will become pastor of the **Lathrop, Calif., Brethren Church** in July. The Scioto

Brethren Fellowship, the church planting effort in a Columbus, Ohio, suburb, which Rev. Stogsdill has been serving, is being discontinued because of lack of growth.

Dwight C. Schar, an Ashland College alumnus and member of AC's board of trustees, has given the college \$500,000 as part of AC's Partnership in Excellence capital campaign. Schar, a 1964 AC graduate who grew up in Smithville, Ohio, is chairman of the board of NVHomes, a home construction and financial organization based in McLean, Va. He also serves as board chairman for NVCommercial, NVLand and NVMortgage, as well as president of NVInsurance and as a member of the board of directors of NVManagement and NVBuilders. Schar has requested that his gift be used to fund a student loan program.

Southeastern Brethren Meet For District Celebration

Maurertown, Va. — Brethren of the Southeastern District met together April 5 at the Maurertown Brethren Church for an event called Celebration II.

A total of 165 people attended the gathering, representing most of the 20 churches in the district.

Celebration II was a time of singing, when Brethren lifted their voices in songs of praise, and several ministers and wives brought special music. It was also a time for a bit of magic, provided by St. Luke pastor Rev. James

Naff. Like the widow's cruse of oil that kept on producing, Rev. Naff had a pitcher of water that wouldn't go dry.

There was also a time for recognizing lay people who have contributed significantly to the work of their local churches. Twelve such persons, chosen by their respective churches, were so honored (see photo).

But best of all, it was a time for fellowship, when once again the scripture was proved true which says, "How good and how pleasant it is for brethren to dwell together in unity."

Plans are already being made for Celebration III, to be held next year.

—reported by **Rev. Richard Craver**,
Pastor at Maurertown.



Honored at Celebration II were (front row, l. to r.) Ollie Silvious (Liberty), Darryl Shanholtz (St. James), Elizabeth Myer (Linwood), Ruth Finks (Maurertown), Edith Tusing (Mathias), (second row, l. to r.) Freddie Helsley (Waterbrook), Edna Logan (Bethlehem), Odessa Shelton (Mt. Olive), Priscilla Brooke (Covenant Community), Irene Waybright (St. Luke), (not pictured) William Cooksey (Washington), and Susie Fitzgerald (Oak Hill).

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

THE CREATOR

Do you know what we call someone who makes something? A creator. When you make an object out of clay, you are the creator of that object. But only in part. You did not make the clay. Someone else made it. You could not make your object without the clay. You cannot make something from nothing, can you?

In the Bible we read of Someone who did make things out of nothing. Who was He? Yes, God. He did not have materials with which to work. He said, "Let there be . . .," and there it was!

Christians believe that God is the true Creator of all things, including people. But that isn't all. Christians also know that after God created all things, He didn't leave them to take care of themselves. He is also our loving heavenly Father. He cares for us in many ways.

Ask someone to read Genesis 1:1 through Genesis 2:3 with you. Then you will be ready to do the following activities.

A. What did God create each day?

- | | |
|---------------|---------------|
| 1st: 1. _____ | 4th: 1. _____ |
| 2. _____ | 2. _____ |
| 2nd: 1. _____ | 3. _____ |
| 3rd: 1. _____ | 5th: 1. _____ |
| 2. _____ | 2. _____ |
| 3. _____ | 6th: 1. _____ |
| | 2. _____ |

On the 7th day God _____.

C. Of the things God created the 2nd and 3rd days, what do we use when we:

1. Go swimming? _____.
2. Ride in a plane? _____.
3. Take a walk? _____.

D. From the things God created, we can make everything we need. The first row has pictures of some of the things God created. The second row shows some things people make from the things God created. Draw a line from each picture in the first row to the picture in the second row which shows something we can make from it.



B. Choose the right words to complete these sentences:

1. God created _____.
(nothing, some things, everything)
2. God made the world from _____.
(nothing, things He found)
3. God made all things in _____ days.
(five, six, seven)
4. After the creation God rested _____ day.
(one, two, three)

100%

100%

What do these 27 Brethren churches have in common?

Ashland Park Street	Bethlehem	Bloomington
Bradenton	Carmel	Garber
Burlington	College Corner	Kokomo
Hagerstown	Icard	Mount Olive
Loree	Meadow Crest	Pleasant View
New Lebanon	New Paris	Sarver
Roanoke	Saint Petersburg	Warsaw
Scioto	Town and Country	
Smoky Row	Tucson	

**They all subscribe to the
EVANGELIST
for every family in their congregation.**

They believe that church ties go beyond the local congregation.

They believe that it is important for their members to know what is happening in other Brethren churches and at the district and national level of the church.

They agree with the last two General Conference Moderators, who both recommended (with the support of General Conference) that every Brethren church set a goal of 100% of its family units becoming subscribers to THE BRETHREN EVANGELIST.

What about your church?

**Shouldn't it subscribe to the EVANGELIST
for every family in its membership?**

Shouldn't it join these congregations — Bloomington, Bradenton, Burlington, College Corner, Hagerstown, New Paris, Pleasant View, Warsaw — all of which have become 100% subscription churches in the past two years, as recommended by the General Conference Moderators?

Urge your congregation to subscribe to the EVANGELIST for every family — to become a "100% subscription church." And if you are an officer or official board member, exercise your leadership to bring this about.

You receive the EVANGELIST.

**Don't you think every family
in your church should?**

100%

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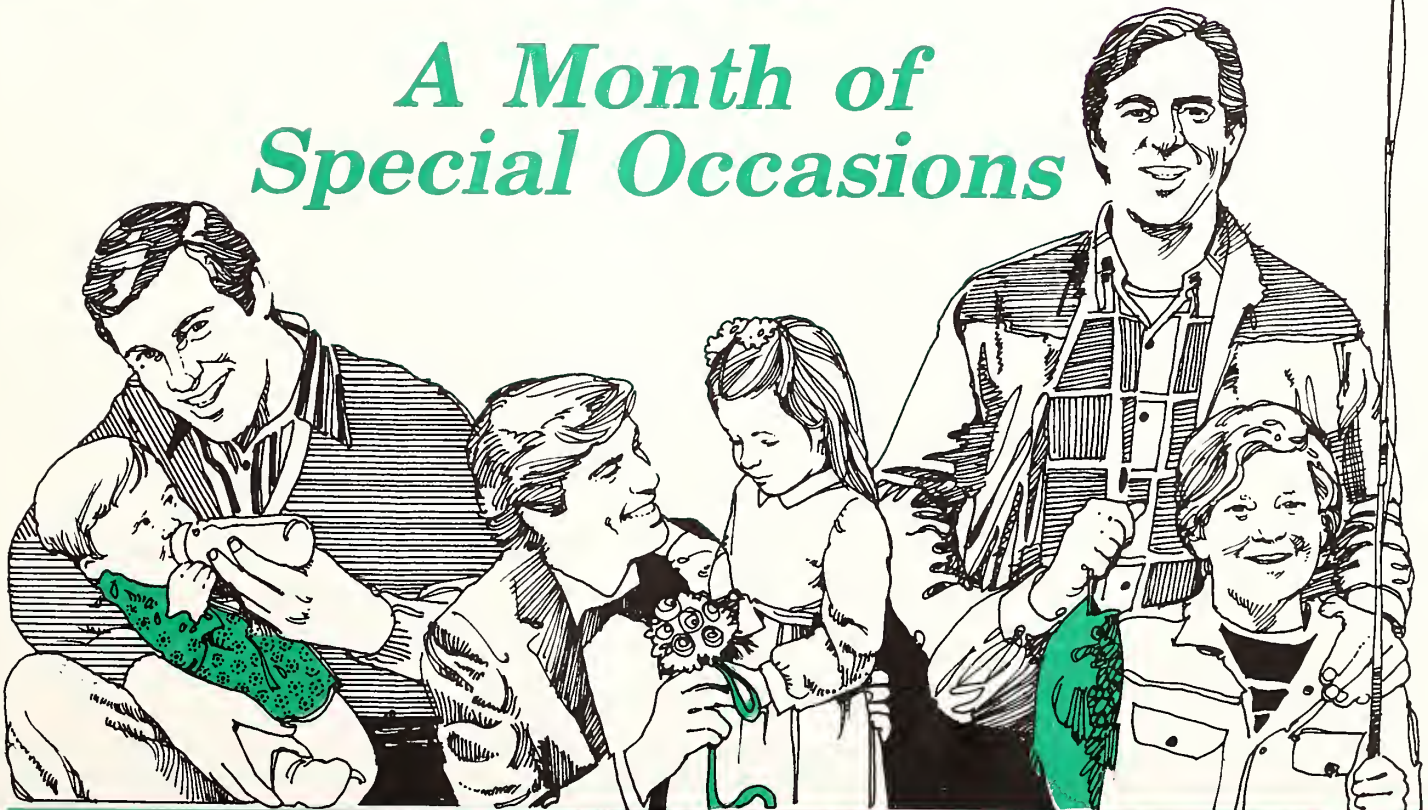
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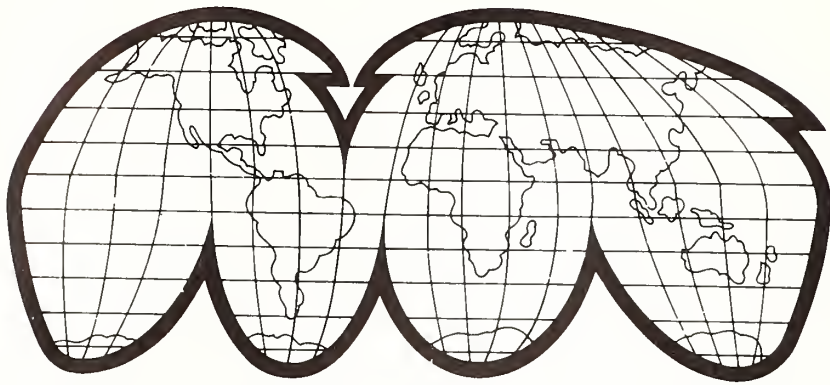
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A Month of Special Occasions



Developing a Global Vision



by
**John
Maust**

Children and Missions

I'VE been thinking a lot about kids lately. It's probably because my wife just had a baby, and there's plenty of time to meditate when our hungry daughter decides to pull one of her all-nighters.

But I've also been thinking about children with respect to world missions.

I remember the woman who told me that God had called her to become a missionary when she was six years old. When I looked doubtful, she explained that this certainty that God was calling her to mission service came upon her during a message at her church by a missionary to China.

She obeyed God's leading and is now in Panama, with more than 30 years of cross-cultural Christian outreach behind her. Obviously, her childhood spiritual experience was no fluke.

Recently I shared this story with another missionary, and I expected to see her eyebrows raise too. But this veteran of three decades of missionary service didn't even blink. "I felt God calling me to become a missionary when I was five," she said.

God's tug is serious business

God's tug on a child's heart is serious business. That shouldn't surprise us too much, considering the biblical examples of Samuel, Jeremiah, Joash, and Timothy.

It seems obvious, therefore, that preparation for the mission field reaches as far back as the Sunday school's primary department.

How can we introduce children to God's love for all peoples and reach them with the gospel?

Take children seriously

First, let's take our children seriously. Yes, God can and does speak to a child through Scripture and by His still, inner voice. God convinces the young child of his or her sin and of his or her need to accept Christ as Savior and Lord. You who struggled as a child whether or not to take that long walk to the altar and make public your profession of faith know what I'm talking about.

In some cases, as we've seen, God can also call a child to become a missionary (or a pastor, doctor, or any other profession). Children must be included in the church's overall missions planning. After all, everyone is a potential missionary.

"I don't want to go to church — everything is for adults!" my 10-year-old cousin said recently, the frown on his forehead almost touching his turned-up nose.

In our missions conferences and seminars, we should organize activities especially for kids. These don't have to be long-faced. They should be fun! The kids should also meet with missionaries in Sunday school and vacation Bible school, and they should be given the opportunity to pray for missionaries and to give to mission projects.

Before going out as a missionary, I was given a commissioning service by the dear people at the Nappanee, Indiana, First Brethren Church. Afterwards the reception ended with

the master of ceremonies asking one of the men, George, to pray.

But before this man could start, a tiny voice piped up in the silent room. It was another George, George Bush, about five years old at the time, who just naturally assumed he'd been asked to pray for the missionary. He did so beautifully.

What about missions literature written especially for children? I'm told there's a crying need for missions books and stories for kids — authentic, contemporary tales that don't trot out the old stereotypes about the jungle and witch doctors.

A colorful magazine published by an evangelical agency in Great Britain just crossed my desk. It was prepared in comic-book format and aimed directly at kids. The theme: world missions.

Finally, why not speak directly to our children about the spiritual needs of the world's nations and peoples? Caution: I'm not talking about laying guilt trips on impressionable children. They shouldn't get the idea one has to be a missionary in order to be a good Christian. Some of us are called to cross-cultural service, some aren't.

But we can open their eyes to what God is doing around the world and tell them about the joy and the adventure in serving God full time.

Compassion and common sense

Actually, world missions involves plain old Christian compassion and common sense. We Christians have eternal life and peace with God, while literally two billion people around the world do not. Even a child would say it's only right that we get them the Good News.

And whereas we adults put up sophisticated barriers to mission service — too much work here at home, not enough money, not enough training — a child will trustingly put his or her hand into God's and follow Him.

As a small boy, I'd always wanted to be a clown or a cowboy. But these nights as the baby keeps us awake, I pray that God will use her in a special way. And why not as a missionary? Then it will be my wife's and my turn to obey and to let our grown-up child go. For opposition from parents is called the greatest obstacle to missionary service. [†]

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New National Offices

The remodeling of the Brethren national offices building (formerly the Brethren Publishing Company building) is nearly complete, and national office employees are now using the building, having moved in during the last week of May. With all national office personnel now in one location, they can all be reached once again by calling one telephone number — 419-289-1708. An article about the remodeling and pictures of the new offices will be included in next month's issue of the EVANGELIST.

General Conference Registration. The 1987 General Conference is fast approaching, so it's time to begin making arrangements if you plan to attend. To help you do so, this issue of the EVANGELIST contains (on page 12) a form that you can use to register for housing, for luncheons and other special meals, and for the children's program. Next month's EVANGELIST will present a preview of the Conference program.

Answers to Little Crusader Page:

A. Loving people: 1.g; 2.b; 3.f; 4.j; 5.e; 6.h; 7.k; 8.c; 9.d; 10.a; 11.i.

B. Parts of the body in Scripture: 1. feet, stand; 2. tongue or lips, speak; 3. ears, hear; 4. eyes, look; 5. mind, trust; 6. eyes, see; 7. ears, hear; 8. hands, work; 9. eyes, see; hands, touch; 10. eye, see.

C. Pictures: 1. eye; 2. ear; 3. nose; 4. tongue; 5. lips or mouth or tongue; 6. hand or fingers or skin.

"If it's such a good job, why do I feel so terrible?"

By James E. Hollinger

IF it's such a good job, why do I feel so terrible?" I found myself uttering these words on Sunday morning, March 22, 1987, about the time most Brethren in midwestern United States were going to church services. They were said in retort to the third person who told me what a good job I had done in delivering a dead baby without performing a Caesarean section.

The words were spoken at Ahuas, an outpost medical clinic "hospital" located on the eastern end of Honduras, where I was spending several days ministering to the medical needs of the people of the area. I had arrived in Honduras a week earlier, along with approximately 140 other medical personnel and their families. We were all part of a Medical Group Mission program sponsored by the Christian Medical Society. Out of the 140, three of us — a scrub nurse, an anesthetist, and I — had been asked to go as a general surgical team to the remote hospital at Ahuas.

I was to think about these words many times over the next several hours. I would like to share some of those thoughts with you. But before I do, I need to give you a little background.

That morning, our medical team had just finished an early breakfast and was hoping to complete morning rounds at the hospital in time to climb aboard the tractor-pulled wagon that took people from the



A view of the village of Ahuas in eastern Honduras, where the events in this article took place.

mission compound to the local Moravian Church. This would be our only opportunity to attend a worship service in a Honduran church.

But our plans changed when the telephone intercom rang and we received a request for a stretcher at the airfield for an incoming patient. Two of us retrieved a green canvas stretcher from the clinic building and walked toward the grass airstrip nearby. It was here that I first met Florencia Gustaña. As we helped Florencia out of the single-engine private plane, it was evident that she was very ill.

Florencia's story, as we began to piece it together, was this: She was 20 years old and in the midst of her fifth pregnancy. She had two living children at her home, which was located in a remote Miskito Indian village on the eastern end of Honduras.

Florencia had gone into labor on Tuesday, March 17. Her baby was in a breech position, and one arm had presented through the vagina. Medically, it is impossible to deliver a baby naturally when it is in this position.

Although Florencia's village was not located a great distance from the Moravian Clinic at Ahuas, the logistics of getting her to the clinic were overwhelming. There are no roads in the area, so all travel must be on foot, by dugout canoe, or by air. Florencia was first taken by dugout canoe to another clinic, where she waited overnight until she could be brought to Ahuas by plane the next morning.

As the hospital administrator and I picked up the canvas stretcher and carried Florencia the several hundred yards back to the hospital clinic, it became evident to us that

Dr. Hollinger, a member of the Jefferson Brethren Church, is a surgeon with a practice in Goshen, Ind. He serves The Brethren Church as national statistician and as a member of the General Conference Executive Council.

the baby had died several days earlier. We also realized that we were now going to need to fight severe generalized infection in the mother. And as the surgery and medical teams prepared the combination operating room/delivery room for an attempt to remove the dead baby without doing a Caesarean section, it became apparent that it would take a miracle to get the infection under control in this young mother.

Thanks to the many generous gifts from stateside pharmaceutical houses and to the work of the Christian Medical Society and the Moravian Church mission program, Florencia had access to some of the best antibiotics money can buy. These were administered, as well as precious IV fluids, which were given in high volume in an attempt to get the septic shock under control. The shock was caused by the overwhelming infection in Florencia's body.

Fortunately, we were able to turn the baby inside the mother's womb far enough so that it could be delivered without a Caesarean section. It was at the completion of this process that I first uttered the words, "If it's such a good job, why do I feel so terrible?" I thought of these words several times over the next few hours as we fought the battle to get Florencia's infection under control.

Over the next several hours we

saw signs of hope, as Florencia's blood pressure improved. She would wake up enough to respond a bit more and to talk in her broken Spanish about the possibility of going home in a few days. We also witnessed her beautiful smile on several occasions. And we saw her complete trust in total strangers, as she placed her life in the care of a hodgepodge of people from North Carolina, Indiana, Michigan, British Columbia, and Honduras.

Some 12 hours after I first met Florencia (and some 30 minutes after her last confident smile), we began losing the struggle for the earthly life of this young mother. We began one of the first full-scale resuscitation efforts in the eastern end of Honduras. But we were unable to extend Florencia's earthly life. Once again I was thinking of those words that were now emblazoned across my brain — "If it's such a good job, why do I feel so terrible?"

Later that night, as the events of the day flashed through my mind, pulling my emotions to and fro, I found myself weeping. I thought of the brave older woman (whose name I will never know), who had accompanied Florencia on the plane trip to the clinic. She could not speak a word of Spanish, let alone English. Yet she had agreed to accompany

Florencia, partly because Florencia had no mother or father.

As the events of the day had unfolded, she had stood or sat silently by, clinging to a plastic bag that contained most of her worldly possessions. I witnessed her stoic acceptance of death as an integral part of life. I saw her faithful friendship, as she pulled the nicest clothes that Florencia owned



Dr. Hollinger, the writer of this article, scrubs for surgery in Honduras.

out of the plastic bag and lovingly helped to put them on Florencia's body. I observed her continued loyalty, as she accompanied the now-familiar green stretcher, on which Florencia's body was carried out of the clinic to a room on the mission compound. There she kept watch over the body during the long hours of the night, as she awaited the dawn, when arrangements could be made to fly her and Florencia back to their community.

I also thought of the faithfulness of the Moravian Church in establishing this medical mission work many years earlier, in order to minister to the needs of this community. Over the years many dedicated people have made it into the best-equipped medical facility in the entire eastern end of Honduras.

But I also thought of the irony of having medical assistance so close by in terms of miles yet so far away because of a lack of transportation for people in need. And I was struck by the paradox that less than a hundred miles away great expense was being put forth to construct a road system on which military hardware could be moved, while in this area of the country no roads are being built that could be used to transport a medical patient to the clinic. It doesn't matter how good a hospital or clinic might be, it will

(continued on next page)



The surgical team in action, operating on a Honduran patient.

"If it's such a good job . . ."

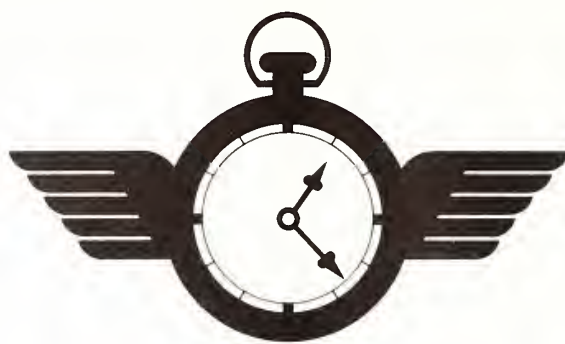
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not be of benefit to people who can't get to it in a reasonable length of time.

My thoughts also turned to the irony of the smiling way in which Florencia accepted the medical treatment she was offered in contrast to the ungrateful belligerence displayed by some of the people who had come to the clinic the same day with minor medical problems. And my emotions were on a yo-yo as I thought of some of the patients the medical teams had been able to help — the satisfaction we had experienced just a few days earlier in being able to help save the life of another pregnant mother who was bleeding internally — while at the same time I realized that others are dying daily because of the lack of basic medical assistance.

I remembered the assurances from some of the "old-timers" who had been a part of earlier Christian Medical Society trips to northern Honduras, who told of the progress in medical care they have seen over the years. Yet I couldn't help contrast the present level of care in Honduras with the kind of care we North Americans take for granted.

Finally, as the night wore on and as I was totally absorbed in my reflections on the day and the week that had just passed, the sound of the generator died away and the stillness and the darkness of the night closed in around me. As I lay there in the darkness, the stillness was broken by the sound of a Christian Spanish hymn coming from the hospital compound. As I listened, I realized that the local Christians were ministering to Florencia's friend and to the people of the hospital compound. My mind went to the many faithful missionaries who, over the years, have planted and watered the Christian gospel in this remote part of the world. And I was convinced again of the importance of redoubling our commitment and our efforts to see that this message of hope is spread to the "uttermost parts of the world." [†]



Using

WHEN I mentioned to my husband that I wanted to attend a time-management seminar, he replied, "You have no desire to learn how to manage time better. You are a workaholic and only want to find out if you can cram 26 hours into a 24-hour day!" Unfortunately, he had identified a real problem. But on the other hand, I did want to learn how to work smarter — to use time more effectively and to the fullest.

God gives each of us exactly the same amount of time — 24 hours in every day. Time is irretrievable; once it's gone, it's gone. It can be wasted, and "Time flies when you're having fun!" Time can also be used effectively, but that requires self-discipline. Self-discipline in planning is the essential ingredient of managing time.

Planned use of time

Planning the use of time sounds trite — a waste of time and unspiritual — but it is, in fact, a biblical activity. Proverbs 16:9 says, "The mind of man plans his way, but the Lord directs his steps." God directs people who are moving (and planning). Notice how he directed Paul to Macedonia in Acts 16:1-10. If the tasks God has designed are to be accomplished, some priorities for the use of time must be established. The following priorities are appropriate and consistent with God's Word:

Dr. Drushal is director of curriculum and assistant professor of Christian education at Ashland Theological Seminary. This article was written by her at the request of the General Conference Stewardship Committee.

1. Time with God.
2. Time with family.
3. Time with the family of God.
4. Time for yourself.
5. Time for other people.
6. Time to plan.
7. Time for the tasks to which God has called you.*

The actual doing of tasks does not appear on the list until #7. The first five priorities have to do with significant relationships in our lives. Ministry and leadership are relational activities, and we must "abide in the vine" and "love one another" in tangible ways in order to carry out these activities effectively.

How do your personal priorities measure up to this list? Maintaining an appropriate list of priorities is the first step in effective time management.

Plans communicate intentions

What **gets done** is more important than all the things **to be done**. Each time I begin to get more things on my schedule than I can easily handle, I sit down and have a personal talk with myself. "Self," I say, "you've blown it again. Make a list and make sure nothing is overlooked."

With the list in hand, I employ a simple system that helps me determine what things to do first. I place an "A" beside those things that only I can do, a "B" beside all the things someone else could do (the art of delegation), and a "C" beside items that could be postponed. Having designated the items accordingly, then I get started.

One at a time I begin working on

*T.W. Engstrom and E. Dayton, *The Christian Leadership Letter* (March 1973.)

Time Effectively

By Mary Ellen Drushal

the tasks, crossing each one off the list as it is completed so I can see accomplishment. In this way I can view the progress, and this provides encouragement. Another secret to completing the list is to do the toughest jobs first — those things that require something extra in order to get them done.

I can hear you saying to yourself, "Who has time to make a list?" But that is indicative of a fallacy in time management. It does take time to plan, but an unplanned day allows unproductive time to have precedence. Time is ministry, and it must not be frittered away. The Apostle Paul tells us to "redeem the time" (Eph. 5:16). We are responsible to God Almighty for the way we use every hour of the day.

Self-discipline leads to accountability

Workaholics get things done, but sometimes in their activity they lose sight of the priorities (relationships) that precede the accomplishment of tasks. They often pay a price personally, and frequently their families also suffer the effects of their addiction to work.

Workaholics must make themselves accountable to someone for what is undertaken. Wayne Oates, a self-confessed workaholic, wrote, "I am powerless to 'kick the habit' [of workaholism] without God's help."* Perhaps the reason that five of the seven priorities on the list above concern relationships is because it is through those relationships that we experience God's tangible presence.

*Wayne Oates, *Confessions of a Workaholic: The Facts About Work Addiction* (World Publishing, 1971).

God's help is made manifest in human relationships. This truth is basic to another method I use to help me control my personal schedule. I've found someone who cares enough about me to be willing to listen to all the things that I have planned. I have entrusted this person with the responsibility of reacting and responding before *one more thing* gets added to my already demanding schedule. Trust and objectivity are the hallmarks of this person. When this trusted friend calls a halt, I usually listen. My best interests and the best interests of my family are at stake. Since "We make time to do the things we want to do,"

this forces me to continually reevaluate my personal priorities.

Effective Christian living depends on effective management of time. A Christian who has so many things going on, and so many commitments, and so many responsibilities tends to talk about them constantly and seldom gets much accomplished. Such a person is unproductive. If what gets done is more important than what has to be done, then time, energy, and commitment should be spent completing the tasks.

Persevere rested

Caution: In our time management, we must set aside time for ourselves (priority #4). We, like Jesus, must pull away, row to the other side of our lake, and refresh and renew ourselves and our energies. I submit to you, my brethren, that Christians burn out when their priorities are misplaced. With Jesus as the model, Christians will always pursue quality relationships with God, family, and self *before* ministering to others and undertaking tasks. Jesus said, "Seek ye first [God's] kingdom and His righteousness, and all these things shall be added to you" (Matt. 6:33).

We frequently hear the expression, "The faster I go, the behind I get." I challenge you to remember that God created us in His own image and that He gave each of us exactly 24 hours a day. Prioritize your time, plan its use, and persevere rested. Take up the gauntlet and manage your time more effectively. Keep your relationships in their proper priority, then accomplish the tasks to which God has called you. [†]



Making a list of what needs to be done can help you use your time more effectively.

And don't forget to write

A Father's Day Tribute

By Phil Lersch

This letter, a letter I've always been glad I had the presence of mind to write, I sent the day after my Installation Service (which my father attended) into my first full-time pastorate. My mother died when I was 14 years old and a freshman in high school. My father died two years ago, when I was 54. Brothers and sisters in the Lord, "Let us love one another" . . . and don't forget to write!

January 11, 1960

Dear Dad,

As you can easily understand, yesterday was a big day for me: the church was nearly packed in the morning for the Installation Service; the Open House was a grand success with many visiting us; and we even had eighty-three present for the evening service — and through it all there seemed to be a definite spirit of unity and joy. Whereas I would prefer that all those attending were there to worship God, I imagine that some came to honor me and wish me well. Certainly I appreciated this and it was quite natural on Installation Day.

It was a day of glory, bolstering, and encouragement. But all the glory and respect do not belong to me; I hope you felt a portion of it too. As one of our mutual friends passed out the church door yesterday morning, she brought to mind very clearly some things that I have felt often in recent years. Clasp my hand very firmly, she said, "You certainly are to be commended on all of your achievements thus far in life. Maybe it's just the melancholy womanhood in me, but I couldn't help thinking as you stood there this morning that you did it by coming through the most difficult years without a mother. (With this she burst into tears.) Your Dad certainly deserves a lot of credit. He did a wonderful job of being both father and mother to you."

Dad, this I knew to be very true. If I do amount to anything, it is because somewhere along the line I received a good foundation for living from both you and mother; and after her death, you capably cared for my every need.

I was too young at the time to realize the loneliness, responsibility, and tensions which were yours during those many years. But I want you to know that I realize them now and want to thank you — as I have often thanked mother — for the good job you did of guiding my life to God. Without God's help it would not have been possible either.

Because we live so close together, these are things that often don't get said between son and father. But especially in the light of yesterday's wonderful activities, I want you to share the honors and know that I sincerely thank you for all that you have done for me.

Sincerely in love,

Phil
Your Son



Welcoming LD* Adults Into the Life Of the Church

*Learning-Disabled

By Nancy O. Wilson

IT IS SUNDAY morning, and Jim dashes through the living room looking for his jacket. Ten minutes later, he walks to the corner to meet his ride. At 9:30 he attends a young adult Sunday school class, then goes to the worship service with his friends. After worship the group meets at a restaurant for lunch.

Jim would not miss these Sunday activities. His social and religious life centers on his church, which shelters him from a world that is often hostile and unforgiving. Jim's friends understand him and provide him an emotional cushion. Most important, Jim's acceptance of Christ helps him through daily personal crises.

Jim, you see, is a learning-disabled adult. He suffers from marred and confused perceptions of the outside world. Although Jim endears himself to others with his ready, infectious grin, he is a severely handicapped person. He suffers from lifelong handicaps of dyslexia, impaired perceptions, and limited academic learning.

Jim has a job as a mechanic's helper, where he is a conscientious worker. But he has trouble following instructions and incorrectly reads work sheets. He apologizes too often for his mistakes and is often

ridiculed by other employees. Yet he has learned from sad experience that losing his temper results in loss of employment. Though 22 years old, he still weeps in the privacy of his room after a frustrating day of barked commands.

Last November, another garage mechanic injured his hand. Amid shouting and confusion, an ambulance was called. The episode so upset Jim that he could do little more than sit in distraught silence. LD people under severe stress can "overload" emotionally, a condition confused with seizures. Jim tries to remain calm, but his emotions break through.

Jim exhibits physical symptoms of his physiological condition. When he is overtired, for instance, his speech is slurred, leading others to think he has been drinking.

Jim's problems are similar to those experienced by other learning-disabled adults. These problems include low self-esteem, a tendency toward withdrawal, being misunderstood by others, lack of social acceptance, and even rude treatment and ridicule from others.

It should be noted that having learning disorders is not the same as being retarded. LD people are average or above average in intelligence, and many are gifted. The condition is also mistaken for emotional illness, but the two are quite distinct.

People with learning disorders need understanding and acceptance. As we have seen, Jim receives both of these from people in his church, and as a result finds his church to be a source of comfort and support.

Are there LD people in your congregation? There may well be, for Dr. John R. Moss, an instructor at East Texas State University, says that there are at least sixteen million LD adults in the United States.* If one or more of these special people do attend your congregation
(continued on next page)

*John R. Moss, Ed.D., Department of Special Education, East Texas Station, East Texas State University, Commerce, Texas; May 31, 1984, interview.



Ms. Wilson is a free-lance writer living in Cuyahoga Falls, Ohio. This article by Ms. Wilson was adapted for use in the EVANGELIST by the editor.

(continued from previous page)

tion, how can you make them feel accepted and minister to their special needs?

Awareness is basic — that is, being aware of the learning-disabled person and understanding the nature of his handicap and the problems he encounters, as spelled out above. And, of course, this must be accompanied by acceptance — accepting the person as he is, along with his problems and peculiarities.

Affirmation is also important, for it can help boost a shaky self-image. Compliment the LD person for her accomplishments, even for everyday tasks, which take so much effort. For example, compliment your LD

friend for being the best dog-walker in the neighborhood, for her success as a babysitter, or her skill with house plants. And take special note of greater achievements — such as learning to drive.

On the other hand, be very hesitant about pointing out mistakes. An LD person lives with failure. Don't add to his sense of defeat.

Take time to chat with the LD person. Share thoughts, plans, and dreams. LD persons tend to withdraw, behavior which shields them from social stress. So it is necessary to draw them out by taking time to share small talk.

Make an effort to include the LD person in prayer groups, social out-

ings, the small events important to church families. Because of their handicaps, LD adults tend to spend life on the periphery of society. Therefore special effort must be made to include them in the life of the church.

These are just a few of the ways a church can minister to its LD members. A loving, caring congregation that understands the particular problems of the LD adult and which seeks to make them feel accepted and to meet their needs will also find other ways of ministering to them. Such a church will be a refuge and a source of encouragement and faith to its LD members, just as Jim's church is to him. [†]

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

Let's Not Be Ignorant Brethren

I believe Alvin Shifflett either went too far or not far enough in "The Salt Shaker," May 1987. His topic was the TV ministry scandal and — going too far in my opinion — he gave the address of the ECFA to check the legitimacy of a ministry in question before giving to it.

Not going far enough — again in my opinion — Dr. Shifflett neither gave the address nor even suggested contributing to our Brethren ministries, which are legitimate, and which are supported by the Brethren denomination. Every board and organization of The Brethren Church requests, begs, and pleads for money. Not being able to expand or even maintain status quo, the Brethren ministries suffer, programs are curtailed or discontin-

ued, because Brethren money is sent to other denominational interests.

For instance, on page 19 of the same [May] issue, the boards say goodbye to Sterling Ward, whose position was discontinued due to insufficient funds. For 20 years I was a member of the Missionary Board. Always there was the need for additional funds.

The Board of Christian Education and the Crusader program, the Publishing Company, World Relief, and the Benevolent Board experience this unfortunate dilemma. Money given to Brethren ministries is used for those, not for pounds of mascara, gold-plated tissue holders, an air-conditioned dog house, etc.

A few years ago we attended a funeral and the pastor read I Thessalo-

nians 4:13, and omitted the comma as he read the verse: "But I would not have you to be ignorant Brethren, concerning. . . ." Ignorant Brethren! Midst my sadness, I wanted to giggle!

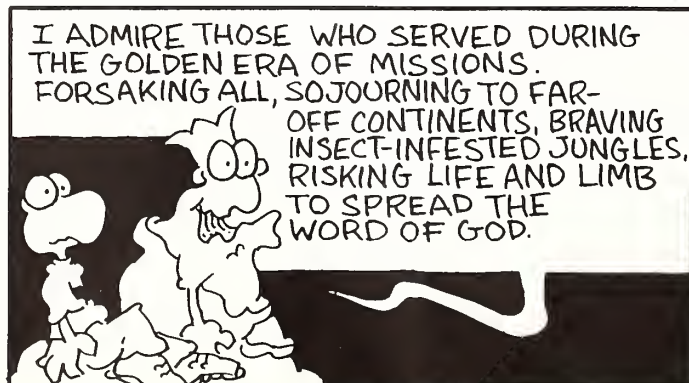
Now it isn't so funny. By supporting other denominations' programs instead of The Brethren Church ministries, we are hurting ourselves and the outreach of the church around the world. Watch out, or we will be just that — ignorant Brethren.

The address of Brethren boards is 524 College Avenue, Ashland, Ohio 44805.

With Christian love,
Mrs. DORMAN RONK
Ashland, Ohio



Pontius' Puddle



Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour.
I Peter 5:8

Nine Lies Of Satan

By G. Roger Schoenhals



ONE THING about Satan — you can count on him to tell a lie. That's his nature. Jesus said, "He is a liar and the father of lies" (Jn. 8:44)*.

Some of his tales are as big as the Himalayas. They're so ridiculous you'd think we'd see right through them. Instead, like thirsty animals, many of us lap up lie after lie.

Here are nine bold-faced fabrications that easily deceive the children of God.

1. *God doesn't really love us.* This is the first lie recorded in the Bible, and it's probably the Mt. Everest of them all.

Satan deceived Eve into believing that her Creator wasn't really interested in her welfare. For if He truly loved her, He would have allowed her to eat from the tree of the knowledge of good and evil.

The truth is, God loves us with an everlasting love, and it is His good pleasure to make our lives full and complete (Jer. 31:3; Lk. 12:29-32; Jn. 10:10).

2. *Persons without Christ are not lost.* We look at certain unbelievers who have many fine qualities, and the snake whispers, "Do you think a loving God would permit such nice people to go to hell?" He lulls us into relaxing our concern over unsaved loved ones and neighbors. He causes us to think that somehow everything will turn out all right for everyone.

The truth is, there is a hell, all have sinned, and salvation comes

through Christ alone (Matt. 10:28; Rom. 3:23; Acts 4:12).

3. *Most people are not interested in spiritual things.* The devil deceives us into believing that words of witness and expressions of spiritual concern will be met with rolled eyeballs, or worse, persecution.

The truth is, people today are troubled about the world and the future. Like Nicodemus in John 3, people are looking for answers.

4. *We can wait until tomorrow.* The father of falsehood prods us to wait for a better opportunity, another time, a later date. We can talk to that person about spiritual matters *tomorrow*. We can get our own lives straightened out *tomorrow*. We can do that little deed of kindness *tomorrow*.

The truth is, we can never be sure of tomorrow. Now is the day for action (Prov. 27:1, 2; II Cor. 6:2)

5. *We are not responsible for those who suffer.* That's what the priest and Levite thought when they bypassed their suffering neighbor on the Jericho Road. And that's what Satan wants us to think. He tells us, "God is primarily interested in the spiritual needs of humankind. He will not hold us accountable for the health and comfort of hurting people. It's enough to care for ourselves, our families, and our friends."

The truth is, harsh judgment is reserved for those who fail to feed the hungry, take in the stranger, clothe the naked, and minister to the sick and imprisoned (Matt. 25:31-36).

6. *God excuses our "little" sins.* "It's only the big ones that count," declares the devil. "God is not going to get excited about a little cheating here and there. Or a bit of gossip. Or

a little white lie."

The truth is, God hates sin — all sin. He is holy and He demands that we, too, be holy (Ps. 45:7; Eph. 1:4; I Pet. 1:16).

7. *We can stay close to God without daily Bible study and prayer.* "It's okay," intones Lucifer, "you can skip your devotions today. Lots of Christians do it. Besides, you can pray twice as long tomorrow."

The truth is, the more we stay off our knees and out of the Word, the smaller our spirits shrink. We become careless soldiers, more dangerous to the church than to the enemy (Ps. 1; 55:17; II Pet. 2:1).

8. *We can get by without the church.* Satan says we can make it on our own. We don't need to fellowship and worship with other Christians. Besides, the pastor is a loser; the people are ingrown; Sunday morning television is more interesting; we need our rest and recreation; we can worship God better in the out-of-doors, etcetera, etcetera.

The truth is, as members of the Body of Christ, we need each other (Jn. 13:34-35; Rom. 12:4-5; Eph. 4:15-16; Heb. 10:25).

9. *We can live without dying.* "You'll experience true victory," the hideous lie goes, "if you will only try harder. Abundant life comes to those who strive after perfection with white-knuckled determination."

The truth is, a seed must die in order to bear fruit. The abundant life of Christ — the fullness of God's Spirit — belongs to those who, by faith, are dead to self and alive to God (Jn. 12:24; Rom. 6:5-11; Gal. 2:20).

Nine lies of Satan. Thank God for the Truth! [†]

*Quotations from the Bible are from the New International Version.

Mr. Schoenhals is a free-lance writer living in Seattle, Washington.

Registration for:
"Pray Without Ceasing"

1987 General Conference

Monday, August 3 thru
Friday, August 7

Name _____

Address _____

City/State/Zip _____

Please reserve only one room per form. YOUTH are to register through the Board of Christian Education if staying in YOUTH DORMS. If staying with adults, use this form. NOTE: Registration with prepayment by July 24 results in lower costs.

HOUSING: Ashland College

Dormitory: Amstutz _____ Kem _____

Floor: Women's Restroom _____ Men's _____

Room type: Single _____ Double _____
Triple _____

Nights staying: S _____ M _____ T _____ W _____
Th _____ F _____

Other preferences: _____

RATES:

Single _____

Double _____

Triple* _____

*Parents may bring cots, cribs, or sleeping bags for children in triples.

Key deposits: \$10.00/key. At least one key per room needed.

No. Nights × Rate/Night

_____ × _____ = \$ _____

No. Keys _____ × \$10.00 = _____

Total Housing Enclosed = \$ _____

CAMPING: Ashland Fairgrounds

Water and electric hookups, restrooms, no showers. \$5.00/night. Pay on arrival.

No. in party _____ No. of nights _____

MEAL RESERVATIONS:

Tues. — BCE Luncheon

Wed. — Ministers' Wives Continental Bkft.

Wed. noon — World Relief Soup Line

Thur. — WMS Luncheon (women, BYC girls)

— NLO Picnic (men, pastors, BYC boys)

Fri. — MBBC Missions Luncheon

No. Tickets

_____ × \$5.50 = \$ _____

_____ × 2.50 = _____

_____ × Donation = — 0 —

_____ × 5.00 = _____

_____ × 3.50 = _____

_____ × 6.00 = _____

Total Meals Enclosed = \$ _____

*Ordering tickets for Mon.-Wed. meals a must, due to early deadlines. Tickets ordered after July 24 subject to availability. No meal refunds after July 24.

ADULT NAME BADGES

Please list name and home church for each delegate and guest included anywhere on this registration form.

NAME

HOME CHURCH

SUMMARY TOTALS

Total Housing Enclosed = \$ _____

Total Meals Enclosed = _____

Total Children/Junior

Youth Fees Enclosed = _____

Total Enclosed = \$ _____

Makes checks payable to:

General Conference Housing

CHILDREN & JUNIOR YOUTH PROGRAMS:

Tuesday–Thursday — 8:45 a.m. to 5:15 p.m.; Friday — 8:45 a.m. to 3:00 p.m.

Family Rates

	Week	Day
1 child	\$35.00	\$11.50
2 children	\$52.50	\$17.50
3 children	\$70.00	\$23.00

— A minimum enrollment of 12 in each program is needed to provide this service.

— No refunds for children's programs can be given after July 24 unless minimum enrollment is not met.

Children (3 years thru 2nd grade; completed)

Child's Name

Age

Days (circle)

T W Th F \$ _____

T W Th F _____

Junior Youth (those who have completed 3rd thru 6th grade)

Youth's Name

Age

Days (circle)

T W Th F \$ _____

T W Th F _____

— Please attach a note regarding any allergies (especially FOOD), medical conditions and nap routine.

Total for Children/Youth \$ _____

FOR OFFICE USE ONLY:

Registration # _____

Date received _____

Received by _____

Amount/Check _____

Check Number _____

Mail this form as soon as possible with payment in full (but no later than July 24).
Send this registration to:

General Conference Housing, 524 College Ave., Ashland, OH 44805

Bloomingtondale Church Dedicates New Addition on April 26th

Valrico, Fla. — The Bloomingtondale Community Brethren Church of Valrico dedicated a new addition to its building on Sunday, April 26.

The dedication service was held just three months and three weeks after the January 4 ground-breaking for the building. Rev. James Black, executive director of the Missionary Board of The Brethren Church, conducted the dedication, which took place immediately following morning worship.

The new 30- by 60-foot addition houses a fellowship room (also used for children's church), five classrooms, the pastor's study, a storage room, and a puppet and supplies closet. The new addition exactly doubles the size of the Bloomingtondale Church building, and forms an "L" with the original 30- by 60-foot structure, which contains the sanctuary, a nursery, kitchen, and restrooms.

Rev. Charles Ankney, pastor of the Bloomingtondale congregation, explains "how God enabled us to get His building built."

"We sold three acres of land [of the original 8] for \$75,000. After the realtor received his commission and we paid off our \$23,000 indebtedness to the Missionary Board Revolving Loan Fund (indebtedness on the original building), we had \$44,000 in the bank.

"The new structure (valued at \$75,000 by the county and the insurance company) was completed for a total of \$41,000 [with the members of the congregation doing much of the work themselves]. This included painting the original building and complete landscaping.

"The \$3,000 left over was used to buy equipment for the new building (pastor's office furniture; new chairs and tables for nursery, primary, and

junior classes; and white mellamine boards for all classrooms).

"So, the original building is paid off. The new building is built and equipped — free of debt!! Praise the Lord!!"

But the congregation is not resting on its accomplishments. It has purchased a 31-passenger bus, and as soon as the bus is painted, will begin a bus ministry. With the help of this ministry, the Bloomingtondale Brethren are trusting God for an average attendance of 75 by the end of 1987 (they now average 40). And when they reach this goal, it will be necessary to build a new sanctuary (in 1988?!).



Original section (at right) of the Bloomingtondale Church building and the new addition under construction. The congregation began using the completed addition on Sunday, April 12.

Home Mission Pastor Ron Williams Ordained In May 5th Service at Cleveland Heights

Cleveland Heights, Ohio — Ronald S. Williams was ordained an elder in The Brethren Church on Sunday afternoon, May 3, in a special service that followed the morning worship service of the Brethren Fellowship of the Savior, of which he is the pastor.

Dr. Joseph R. Shultz, president of Ashland College and Theological Seminary, and Rev. James R. Black, executive director of the Missionary Board of The Brethren Church, conducted the laying on of hands and the ordination prayer for the new elder.

Others participating in the service were Dr. Warren Garner, General Conference Moderator for The Brethren Church; Rev. Mike Gleason, minister of outreach and evangelism for the Ashland Park Street Brethren Church; and Rev. Kenneth Sullivan,



Rev. and Mrs. Ronald S. Williams
pastor of the Canton Trinity Brethren Church and chairman of the Ohio Dis-

trict Ministerial Examining Board.

Dr. St. Clair Williams, father of the new elder and himself a pastor, gave the benediction for the service.

Rev. Ron Williams (34), a 1980 graduate of Ashland Theological Seminary (M.Div.), has served as pastor of the Brethren Fellowship of the Savior since December 1982. Under his leadership, this Brethren Home Mission congregation has grown rapidly and now averages over 500 for Sunday morning worship. The congregation meets in the facilities of the Hope Evangelical Lutheran Church in Cleveland Heights, but plans to build its own facilities in the near future.

In addition to serving as a pastor, Rev. Williams is an excellent pianist and has played and sung at General Conference and in various Brethren churches.

Rev. Williams is married, and he and his wife Karolyn have a three-year-old son, Ronald Williams III.



As his longtime co-worker Dr. Glenn L. Clayton (l.) looks on, Dr. L. E. Lindower receives an honorary doctor of humane letters degree from AC President Dr. Joseph R. Shultz.

Nineteen Brethren Receive Degrees At Ashland College Commencement

Ashland, Ohio — The largest graduating class in the history of Ashland College received degrees at the college's 109th commencement ceremony, held May 9 on the front lawn of the campus.

A total of 702 degrees were conferred, nearly half of which (307) went to master's degree candidates.

Among those receiving degrees were 19 Brethren students, including a grandfather/grandson combination and a mother/daughter duo.

Dr. Leslie E. Lindower, the grandfather, was awarded an honorary doctor of humane letters degree. His grandson, Timothy Eagle, received the

bachelor of arts degree with a double major in religion and philosophy. Tim is the son of Lonnie and Ann (Lindower) Eagle of Galion, Ohio, and a member of the Ashland Park Street Brethren Church.

Dr. Lindower, a 1926 graduate of Ashland College and a 1928 graduate of Ashland Theological Seminary, served the college in various positions (professor of Old Testament and Hebrew, chairman of the Education Department, dean of the college, director of the library) from 1937 until his retirement in 1974. Prior to his service at the college, he pastored several Brethren churches, and he continued

to serve The Brethren Church in many leadership positions during his years at AC.

The mother/daughter duo was Janet Zimmerman Hamilton and Paula, both members of Park Street Brethren Church in Ashland. Mrs. Hamilton, a 1966 AC graduate, this year received the master of education degree. Paula received the bachelor of arts degree.

Other Brethren students who received the bachelor of arts degree were Jennifer Burke of Nankin, Ohio (Park St.); Phyllis Chaney of Ashland; and Shari Clapper of Louisville, Ohio (Brethren Bible).

Carol Thomason of Ashland received the bachelor of science in art degree.

Four Brethren were granted bachelor of science in business administration degrees: Douglas McKibben of Ashland; John Moore of Nappanee, Ind.; Paul Ward of Ashland; and Joyce Lamb of Paris, Ohio (Canton Trinity). Joyce was president of the AC Student Senate this year.

Brethren students receiving the bachelor of science in education degree were Brian Bollinger of Kissimmee, Fla.; Vanda Funkhouser of Sarasota, Fla.; and Laura Lucas of Ashland.

Barbara Black (daughter of Rev. and Mrs. James R. Black) of Ashland and Kelly Cox of Bryan, Ohio, received the bachelor of science in criminal justice degree; and Ingrid Beckel of Dayton (Hillcrest) was granted the bachelor of science in social work degree.

David Crookshank, Ashland Park Street member living in Columbus, Ohio, received the associate in arts.

— reported by Joan Ronk

Choir at Cheyenne Presents Church's First-Ever Cantata

Cheyenne, Wyo. — The first cantata ever performed by the Cheyenne Brethren Church was presented during the morning worship service on Easter Sunday by the church choir.

The choir sang the cantata *Redeemer*, written and arranged by David Scholl. Rev. G. Emery Hurd, pastor of the congregation, directed the choir. Roy Guckenburt narrated the cantata; solo parts were sung by Rodger Downey, Jr., William Craig, Delphia Johnson, and Ruth Larson; and Rev. Hurd and his wife Sue sang a duet. Other choir members were Dorothea Downey, Frances Johnson, and Alice Tharp.

— reported by Alice Tharp



Cheyenne choir members, photographed as they prepared for their Easter cantata, are (l. to r.) Dorothea Downey, Ruth Larson, Delphia Johnson, Frances Johnson, Rodger Downey, Jr., Sue Hurd (and daughter Crystal), William F. Craig, Roy Guckenburt, and (directing) Pastor Emery Hurd.

Photo by choir member Alice Tharp.

Sixteen AC Students Journey to Williamstown for "College Day"

Williamstown, Ohio — Sixteen Ashland College students, most of them Brethren or Park Street Brethren Church attenders, got up extra early on Sunday morning, March 29, in order to attend the worship service at the Williamstown Brethren Church one and one-half hours away.

The occasion was "College Day" at the church, and the dual purpose of the event was to acquaint the congregation with Brethren Ashland College students and to give the students an opportunity to minister.

Making the trip were Glenn Black,

Mikki Brandenburg, Kevin Casto, Shari Clapper, Traci Clawson, Cathy Golick, Matt Harper, Mark Hupp, Joel Kirkpatrick, Sonn Norviel, Todd Ruggles, Jim Saffen, Gary Shaffer, Joe Shultz, Jenny Witulski, and Jan Zimmerly.

The theme for the day was "Jesus in Us." The students used music, drama, and personal testimonies to develop this theme and to share how the Lord has been working in their lives and ministering through them.

Following the service, the students and church members had an opportu-

ity to get acquainted at a carry-in meal in the students' honor.

College Day at Williamstown was a positive experience for both the students and the congregation. The students willingly made the trip to Williamstown, some even volunteering to do so. And the congregation was pleased with the service and the chance to be in touch with what is happening in the lives of the young people of The Brethren Church.

In the fall, the church plans to sponsor a "Seminary Day," when Brethren seminary students will have the same opportunity to share with the congregation. Keith Stuart, himself a student at Ashland Theological Seminary, is pastor of the congregation.

— reported by Gwen Stuart



Above, ministering through music are (l. to r.) Jim Saffen, Cathy Golick, Gary Shaffer, Jan Zimmerly, Joel Kirkpatrick, Sonn Norviel, Jenny Witulski, Traci Clawson, Mikki Brandenburg, Joe Shultz, Kevin Casto, Glenn Black, Shari Clapper, and Matt Harper. At right, Jim Saffen, Gary Shaffer, and Todd Ruggles present a skit demonstrating how and how not to witness to a non-Christian.

Photos by Gwen Stuart.



Waterloo First Brethren Takes Step Back in Time

Waterloo, Iowa — Walking into the sanctuary of the Waterloo First Brethren Church on Sunday morning, April 5, was like taking a step back in time.

One saw worshipers dressed in old-fashioned clothing in dark, drab colors. Women wore head coverings and no make-up or sparkly jewelry.

Noticeably absent from the sanctuary was the usual pulpit furniture. There were just a table and six chairs for the pastor and five deacons. Women and girls sat on one side of the room; men and boys on the other.

When the service began, no organ accompanied the hymns. All singing was done a cappella. And instead of only the pastor leading the service, all six men read from the Bible and took part.

The occasion for this step back in time was the second annual Old

All dressed up for Old Fashioned Brethren Sunday are (l. to r.) Deacon Kermit and Deaconess Emma Hoard, Calvin and Marlys Lamb, Max and Kathryn Lichty, and Pastor Lynn and Susan Mercer.

Photo by Elizabeth Dietz.



Fashioned Brethren Sunday at the Waterloo Church. The purpose of the special day was to demonstrate how Brethren worshiped years ago.

Following the worship service a

carry-in dinner was held. It featured such old-fashioned foods as sauerkraut, cornbreads, minciment, and apple pies.

— reported by Lois Catchpool

Gil Dodds Inducted into Ohio's Track and Field Hall of Fame

The following article appeared in the May 1, 1987, edition of the Ashland Times-Gazette and is reprinted here with permission of that paper.

In addition to the information below, Brethren people will be interested to know that Gil Dodds was the son of Rev. and Mrs. J. G. Dodds and as a young person was a member of the Falls City, Neb., First Brethren Church. In the mid-1940's he was instrumental in convincing General Conference of the need for an organization for young people in The Brethren Church, leading to the formation of the National Brethren Youth Program. From 1964 to 1965 he pastored the Roanoke, Indiana, First Brethren Church.

Gil Dodds, considered by many to be Ashland College's greatest athlete, was inducted into the Ohio Track and Field Hall of Fame on Saturday, May 2, in Columbus, Ohio.

Dodds, dubbed "The Flying Parson" for his religious convictions that led him to the ministry, died at the age of



Brethren minister Gil Dodds, called "The Flying Parson," once held the world record for the indoor mile.

58 in February of 1977 from complications following a stroke.

A native of Kansas, Dodds was raised in Falls City, Neb., and attended Ashland College as his father, a Brethren minister, had also done. Following his graduation from AC in 1941, he went to Boston and began training with the Boston Athletic Club.

It was in the early part of the 1940's that Dodds achieved his greatest track accomplishments, becoming known as one of the top distance runners in the United States. He pioneered the breaking of the four-minute barrier in the mile run, considered by many at the time to be an unreachable goal.

Dodds believed in "sprinting" the mile; that is, attempting to run four 60-second quarter-miles. The prevailing attitude for milers at that time, espoused by champions like Glenn Cunningham and Gene Venzke, held that the only way to break the barrier was to run quarters in 62 to 64 seconds, preserving enough energy for a furious final kick.

Dodds' theory was revolutionary for its era and gradually caught the fancy of the world's milers. In 1954, a decade after Dodds had retired from active competition, a British school teacher named Roger Bannister became the first man in history to run the mile in less than four minutes.

Dodds, who wouldn't compete on Sunday in keeping with his religious beliefs, enjoyed his share of success on the ovals of America. On March 11, 1944, running as a member of the Boston Athletic Club, he ran a 4:07.3 mile at the Knights of Columbus Meet, which knocked a tenth of a second off the world record, shared by Cunningham, Charles Fenske and Les MacMitchell.

A week later on March 18, in the Banker's Mile held before a crowd of 13,286 in Chicago Stadium, Dodds lowered the world's record again by turning in a time of 4:06.4.

In December of 1943, the Amateur Athletic Union bestowed the Sullivan Award, emblematic of the outstanding amateur athlete in America, upon Dodds. Shortly thereafter, he retired from competition to devote his time toward his study of the ministry.

Following his ordination, however, Dodds returned to the track. In the 1948 Millrose Games, he set a world

record for the indoor mile, running a 4:05.3.

With his sights set on earning a spot on the 1948 U.S. Olympic team, Dodds qualified for the finals in the mile run. However, he was unable to compete in the decisive trial due to a pulled Achilles tendon.

In August of that year, he retired permanently and became the track coach at Wheaton (Ill.) College, a post he held for more than 10 years.

At the time of his death, he was a counselor at Naperville Central (Ill.) High School and was still active in track, serving as a starter and a timer for collegiate and prep meets in the area.

The late George Donges, longtime coach at Ashland College, believed that Dodds was the greatest athlete he ever coached. The Ashland community often helped finance Dodds' trips around the country as he competed in a demanding number of meets that filled his schedule during the early 1940's.

Dodds was the subject of a biography, subtitled "The Flying Parson," written by Mel Larson. Published in 1945 by the Pinebrook Book Club of East Stroudsburg, Pa., the book focused on Dodds' religious beliefs and how they helped him in his running career and everyday life.

The final chapter is titled "I Run for Christ!" and is penned by Dodds himself. A portion reads: "Remember this, always — whenever you stand up for your beliefs, in the Christian spirit, the world will admire you."

Peace Com. Finalizing Plans For "Alice in Blunderland"

St. Petersburg, Fla. — The Brethren Peace Committee is finalizing plans for the presentation at General Conference of *Alice in Blunderland*, a colorful musical allegory, according to Phil Lersch, who chairs the committee.

The musical will be presented on Wednesday night, August 5, at 9:00 in Memorial Chapel. Admission will be free.

The production is written, composed, and presented by Legacy, a group of Christian families (including children) from northeastern Ohio — amateurs who do a professional job.

A synopsis of the musical will appear in the July/August EVANGELIST.

Some people thank God for the open Bible who never bother to open it.

Southeastern District Conference Held April 25th at Hagerstown

Hagerstown, Md. — The spring Southeastern District Conference was held Saturday, April 25, at the Hagerstown, Md., First Brethren Church, with more than 80 delegates and nearly 20 guests registered for the one-day meeting.

Because the spring meeting is generally devoted to business, the conference heard reports from its boards and committees and elected officers. The 1987-88 officers will be: moderator Doc Shank, moderator-elect Richard Craver, secretary Lois Hutzell, assistant secretary Norma Waters, treasurer Jim Vance, assistant treasurer Alvin Vann, and executive committee members-at-large Pat Velanzon and Robert Keplinger. These officers will be installed at the September conference and take office at its conclusion.

Significant actions of the conference included: (1) giving the district mission board a vote of confidence in designating Frederick City/County, Md., as the primary point of concern for a future Brethren Church in the Southeastern District; (2) moving the Covenant Community Brethren Fellowship of Fredericksburg, Md., from class to mission church status on the district level, and recommending such a change nationally to the national Missionary Board; and (3) amending the district constitution and bylaws to increase the size of the Board of

Spiritual Oversight from six to eight members, allowing a total of three members who are to be lay persons.

The church growth/statistical report yielded inconclusive evidence of growth or decline in the district because seven churches had not completed statistical reports and one church was not included. Of the 11 reporting churches, four showed increases in their church growth index (average of membership, average worship attendance, and average Sunday school attendance), six showed declines, and one remained the same.

Rev. Eugene Gardner, pastor of a Lutheran parish near Williamsport, Md., presented a challenging and inspiring keynote address on the conference theme, "Pray Without Ceasing." He used I Thessalonians 5:16-18 as his primary text, focusing on the concepts of joy, prayer, and thankfulness found in the verses.

In keeping with the theme, he noted, "What I'm saying is you should 'say grace' all day long — being thankful at the time you are most in contact with the gift." Gardner also said that "we make time and place commitments to our salary check, our belly, and the television. There is no substitute . . . to also making the commitment of time and place to pray — to make an appointment each day with God." (continued next column)

He recommended that each one pray this prayer: "God, help me to resolve to meet you. Help me to pick the time, help me to pick the place, to meet you. You are the beginning of my life and the ending of my life. You are the beginning of my day and the ending of my day."

General Conference Moderator Warren Garner addressed the conference on recent developments nationally. Printed reports from denominational ministries were distributed.

The adult choir of the St. James Md., Brethren Church presented its Easter musical, *Alleluia! Praise the Lamb*, directed by Harriette Bowers and accompanied by Elaine Martin and Dawn Smith. Soloists included Brian Moore, Joseph Schnebly, Larry and Debbie Violet, and Sandy Mallott. Narrator was David Drury.

— Ronald W. Waters



Mrs. Helen Glessner with Waterloo moderator LeRoy Lamb (l.) and Pastor Lynn Mercer.

Photo by Elizabeth Deitz.

Wayne Heights Church Tops Love Loaf Offering Goal

Waynesboro, Pa. — The Wayne Heights Brethren Church, which has a habit of topping its financial goals, did so again recently.

On Sunday May 3, the members and friends of the congregation gathered during the morning worship service to participate in what has become an annual highlight of the church year — the ingathering and breaking of their Love Loaves.

Six weeks earlier the Love Loaves (small plastic banks in the shape of a loaf of bread) had been distributed and a goal of \$1,800 had been set, with half the income to go to World Vision International and half to the World Relief Board. Then during the intervening month and a half, weekly reports of conditions and needs in various African nations were pre-

sented to the congregation.

Prior to breaking the Love Loaves on May 3, a service of thanksgiving and dedication was held, during which it was explained that the breaking of the plastic loaves was symbolic of the New Testament practice of breaking bread — an expression of love and sharing. Then each person moved to the front of the sanctuary, broke his or her Love Loaf, and poured the contents into a container.

On that Sunday evening Rev. Henry Bates, pastor of the congregation, reported to the Wayne Heights Brethren that they had exceeded the \$1,800 goal by 24 percent with an offering of \$2,238. (Late offerings will probably bring the total to \$2,300.)

Rev. Bates commented: "We praise the Lord for the generosity of the local Brethren, but even more we praise Him for first of all giving us the wealth in order that we might have it to share with others."

Helen Glessner Honored By Waterloo Congregation

Waterloo, Iowa — The First Brethren Church of Waterloo observed Sunday, March 8, as "Helen Glessner Appreciation Day," to honor Mrs. Glessner for her many years of faithful service to the congregation.

Mrs. Glessner served the church as secretary from 1955 to 1986.

During the Sunday school opening, Mrs. Glessner was given a corsage from the Sunday school. Then during the worship service she was presented mementos from the various organizations and committees of which she has been a member. She also received a plaque and a European dish garden arrangement from the Waterloo congregation.

— reported by Lois Catchpool

From The



Grape Vine

The remodeling of the **Brethren national offices building** in Ashland (formerly the Brethren Publishing Company Building) is nearly complete, and national office employees moved into their new offices during the last week of May. With all national office personnel now in one building, they can all be reached once again by calling one telephone number — 419-289-1708. An article about the remodeling and pictures of the new offices will be included in next month's issue of the **EVANGELIST**.

Daryl Young, a member of the Ashland Park Street Brethren

ESA, Justlife Name Ron Sider As New Executive Director

Washington D.C. — The Board of Directors of Evangelicals for Social Action (ESA) and Justlife recently named Ron Sider as the new executive director of both organizations, effective September 1, 1987.

ESA is an evangelical grass-roots educational organization focused on promoting a consistent pro-life agenda. The group seeks to develop a biblically balanced agenda for public policy by combining solid biblical study with socio-economic analysis on all issues.

Justlife is a political action committee formed in 1986 to support political candidates with a consistent pro-life agenda. A broad coalition of Catholics and Protestants, Justlife works to end abortion and the nuclear arms race and to promote economic justice.

Ron Sider, professor of theology at Eastern Baptist Theological Seminary, has been closely involved with both ESA and Justlife from their beginnings. He was president, then chairperson of ESA, and has served as Justlife's secretary since it began.

Dr. Sider was The Brethren Church's General Conference speaker in August 1978.

— submitted by Jean Lersch,
Social Concerns Committee Chair

Church, was named valedictorian of his graduating class at Mapleton High School in May. The son of Leslie and Cleo Young, Daryl was also president of his senior class, the starting quarterback on the school football team, a starter on the basketball team, played varsity baseball and ran track, and was a member of the Fellowship of Christian Students at Mapleton.

Jonathan David Stone was born to Pastor David and Jill Stone of the Roann, Ind., First Brethren Church on April 5. Jonathan weighed in at 7 lbs. and 15 oz.

Approximately 20 members of the **Williamstown, Ohio, Brethren Church** participated in a prayer vigil

March 6 on the World Day of Prayer.

Five of the churches of the **Florida District** participated in a pulpit exchange on May 3 as part of the "Triads of Love" program recommended by General Conference Moderator Warren Garner.

Sandy Schwartz, wife of former Brethren pastor Rev. Ed Schwartz, who has been on kidney dialysis for nearly five years, has been referred by her doctors to a medical team for a kidney transplant, preferably from a living donor. The Schwartzes request prayer on their behalf that a donor might be found (with type "O" blood) and that Sandy will undergo a successful transplant operation.

In Memory

Rev. Elmer Martin Keck, 86, retired Brethren pastor living in Ashland, died May 26 following an extended illness.

Born in Galesburg, Mich., on June 27, 1900, the son of John and Elizabeth (Martin) Keck, Brother Keck attended Ashland Academy (graduating in 1923), Ashland College (a 1927 graduate), and Ashland College Seminary (graduating in 1933). He also attended Dallas Theological Seminary, receiving a master of theology degree in 1936.

Rev. Keck served numerous Brethren churches in Pennsylvania, New Jersey, Maryland, Indiana, Illinois, Kansas, Nebraska, and Ohio. Following his retirement, he became a member of the Ashland Park Street Brethren Church.

Rev. Keck was married August 29, 1929, to Aleda C. Mead, who survives him. Also surviving are one daughter, Grace (Grippio) of Tarrs, Pa.; two sons, John of New Windsor, Md., and Ralph of Polk, Ohio; 11 grandchildren, and 13 great-grandchildren.

Services were held May 28 at the Park Street Brethren Church with Rev. Michael Gleason, minister of evangelism and discipleship, officiating.

Tammy (Jessop) Gardner, 21, April 23. Attended the First Brethren Church of Milford. Services by Paul D. Tinkel, pastor.

Walter E. Walker, 80, April 2. Member of the Vinco Brethren Church. Services by Carl Phillips, pastor.

Doris Darnell, 60, March 23. Member and church organist for many years of the First Brethren Church of Milford. Services by Paul D. Tinkel, pastor.



Melvin Atwood Stuckey, 87, November 4, 1986, in San Antonio, Tex. Dr. Stuckey served as professor of Bible homiletics and Christian education at Ashland College and Seminary for a number of years beginning in 1927. In 1942 he became dean of the seminary, a position he held for eight years.

Goldenaires

Everett and Glenna Ludy, 50th, June 6. Members of The Brethren Church in New Lebanon.

Roy and Jessie Selby, 65th, June 1. Members of the Hillcrest Brethren Church in Dayton.

William Claude and Opal Ridenour, 50th, May 17. Members of the First Brethren Church of Burlington.

Weddings

Ginger Phillips to Greg Morhardt, May 23, at the Milledgeville Brethren Church; Brad Hardesty, pastor, officiating. Bride a member of the Milledgeville Brethren Church.

Marjorie Fisher to Jon Morrison, May 16, at the Milford First Brethren Church; Paul D. Tinkel, pastor, officiating. Bride a member of the Milford First Brethren Church.

Diane Perry to Mike Shenefield, May 16, at the Milford First Brethren Church; Paul D. Tinkel, pastor, officiating. Bride a member of the Milford First Brethren Church.

Sandra Cowles to Charles Spillman, April 25, at the Milford First Brethren Church; Paul D. Tinkel, pastor, officiating. Friends of the pastor.

Charlene Fisher to Michael Pedersen, February 14, at the Milford First Brethren Church; Paul D. Tinkel, pastor, officiating. Bride a member of the Milford First Brethren Church.

Membership Growth

Milledgeville: 2 by transfer
Milford: 3 by baptism, 5 by transfer

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

OUR HEAVENLY FATHER

Last month we learned that God is our Creator. God is also our loving Heavenly Father who cares for us in many ways. How do we know He loves us? One way we know is by the way He made us. He made us so we can enjoy the beautiful world. He has given us eyes to see; ears to hear; noses to smell; hands to work and play; feet to walk and run; tongues to taste and speak; minds to learn and think. God shows His love for us through these abilities He has given us.

God also shows His care for us through other people. He has given us our parents and grandparents; our brothers and sisters; our cousins, aunts, and uncles; and many other loving people. Our families and friends not only help us, but they also make our lives happier.

Christians know God made us and cares for us. He is our Creator and our loving Heavenly Father.



A. Who are these loving people? Choose the right word from the Word Box and write the letter of that word on the line.

1. Your mother's or father's mother. _____
2. Your mother's or father's father. _____
3. Your mother and father. _____
4. Your mother's or father's sister. _____
5. Your mother's or father's brother. _____
6. A boy in your family. _____
7. A girl in your family. _____
8. Your aunt and uncle's children. _____
9. Someone who helps you learn. _____
10. Someone you like to be with. _____
11. The one in charge of your church. _____

Word Box

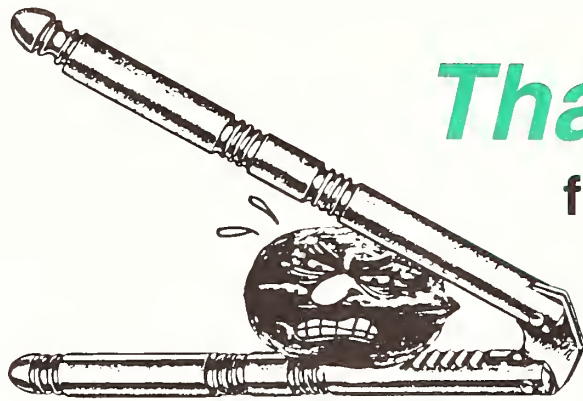
- | | |
|----------------|----------------|
| a. Friend | g. Grandmother |
| b. Grandfather | h. Brother |
| c. Cousins | i. Pastor |
| d. Teacher | j. Aunt |
| e. Uncle | k. Sister |
| f. Parents | |

B. Look up these Scriptures. What part of the body is each one about? How do we use each part? Write your answers in the spaces below.

Scriptures	Body Part	Use
1. Psalm 26:12	_____	_____
2. Psalm 34:13	_____	_____
3. Psalm 44:1	_____	_____
4. Proverbs 4:25	_____	_____
5. Isaiah 26:3	_____	_____
6. Malachi 1:5	_____	_____
7. Matthew 11:15	_____	_____
8. Ephesians 4:28	_____	_____
9. I John 1:1	_____	_____
10. Revelation 1:7	_____	_____

C. Draw pictures to show what you use when you do each of these things:

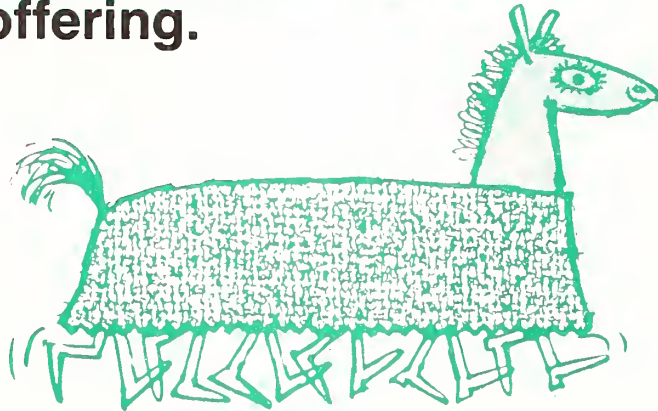
- | | |
|-----------|----------|
| 1. Look | 4. Taste |
| 2. Listen | 5. Speak |
| 3. Smell | 6. Feel |



Thank you

for helping take some of
the pain of today's
educational expense

and putting some new life
into our seminary and
pre-seminary students with your
Ministerial Student Aid
offering.



Sixty-two churches gave \$9,285.43
this past year, which enabled the
MSA committee to assist eight
seminary students and one pre-
seminary student with scholarships
averaging \$800.

***Our seminary and pre-seminary
students discover a horse of a
different color . . .***

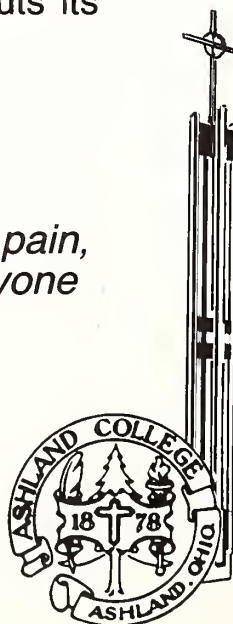
when the community of believers puts its
faith into action with:

- an offering of prayer
- a spoken word of personal
encouragement
- offerings for student aid

*Our students do appreciate less pain,
more life, and a horse with everyone
headed the same direction.*

**Support the ministerial
student aid program**

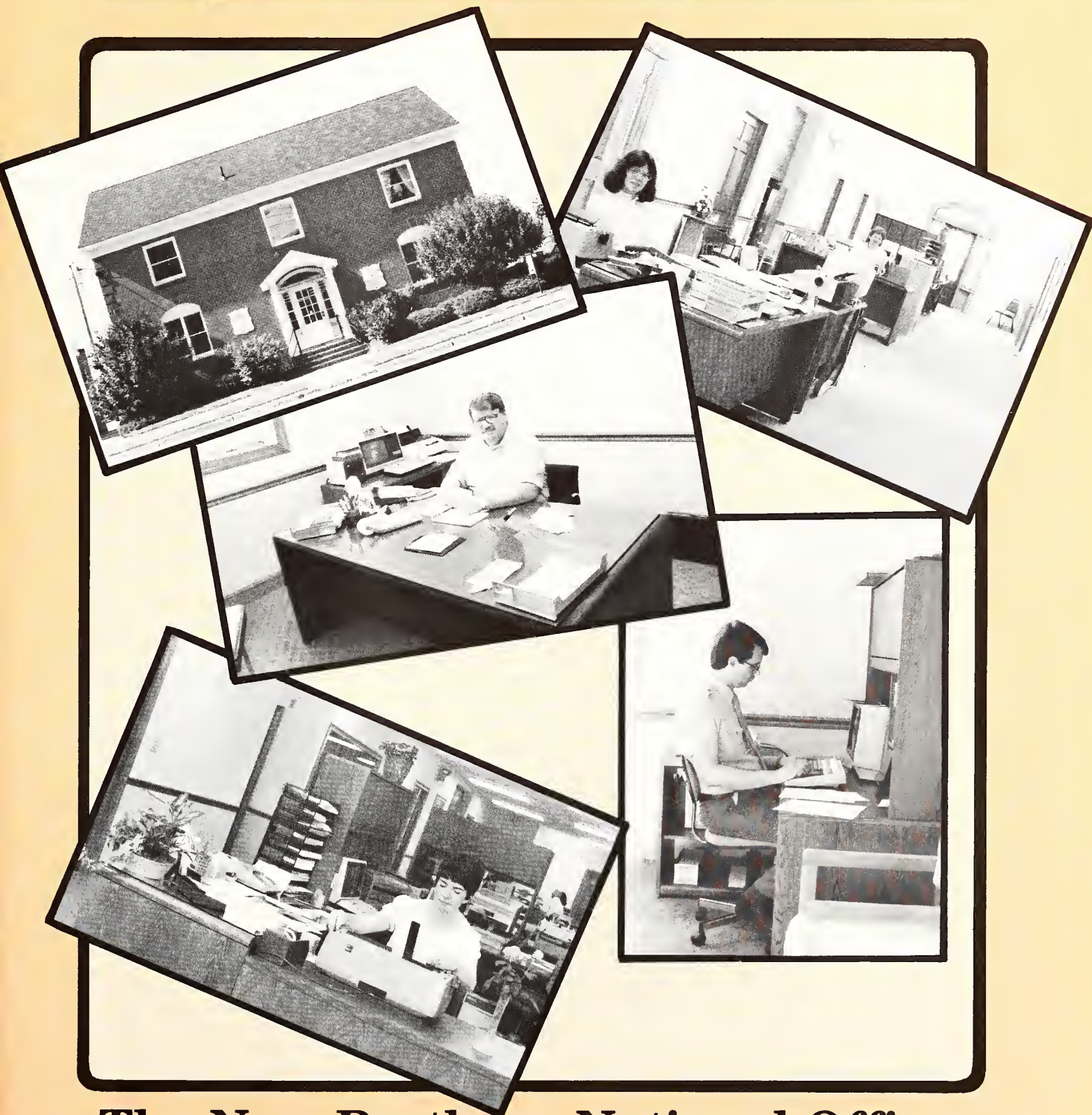
You may send your offering to:
The Rev. Bradley Weidenhamer
Ashland Theological Seminary
Ashland, Ohio 44805



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THE BRETHREN **Evangelist**

JULY/AUGUST 1987



The New Brethren National Offices

See pages 3, 4, & 5.



the salt shaker

by Alvin Shifflett

The Weight of Prayer

OUR CHURCH is looking into buying a computer. The computer they are considering will do just about everything but preach a sermon. It can even help do that, for programs are available that enable a pastor to type in any topic and have a virtual concordance before him in seconds.

For example, he could type in the word prayer, and presto, the computer will instantly show all the verses in the Bible that contain this word. In this sense, the computer is able to preach by assisting in sermon preparation.

But one thing a computer cannot do is pray. Only humans can do this. E. M. Bounds once said: "What the Church needs today is not more or better machines, not new organization or more and novel methods, but men whom the Holy Ghost can use, men of prayer, mighty in prayer. The Holy Ghost does not flow through methods but through people. He does not come on machines but on people. He does not anoint plans, but people — people of prayer!"

A blessing and a burden

Prayer, as I understand it, is a paradox — that is, both a blessing and a burden. (I prefer the word "burden" rather than "curse" in this situation.) People of prayer are often the most blessed and respected people on earth. You can easily see the difference God makes in their lives. They have a quiet understand-

ing — the fruit of the Spirit (see Galatians 5:22-23). They are on top of things because prayer is like an invisible support. Others seldom see the praying, just its results. The support frames are not visible, only the beautifully designed building.

But erecting those support frames is burdensome — a tough and arduous task. That's probably why many Christians do not become prayer warriors. It's burdensome. It consists of long prayer lists and laborious praying. Christians who pray in this way bear the weight of the church on their shoulders. Unfortunately, the weight isn't shared by enough people.

Weighing prayer

How much does prayer weigh? That may appear to be a foolish question, for how can you weigh a prayer? It's like asking how many angels can dance on the head of a pin. Or how much a soul weighs?

Several years ago, while dining in a restaurant in Woodstock, Va., I heard a story that revealed one way of weighing a prayer.

The event took place during World War II, a week before Christmas. A bedraggled woman went into a grocery store and asked the owner for food. The grocer asked her if she had any money. She replied, "My husband was killed in the war, and I have nothing to offer but a little prayer."

Apparently the crusty old grocer was known for his insensitivity, and

he had little regard for Christians. Besides, those were hard times, and a person couldn't stay in business long by giving away food. So he said to the woman in a sarcastic tone, "Write your prayer on paper and give it to me." Then he turned to go about his business.

But to his surprise the woman plucked a piece of paper out of her dress and handed it to him across the counter. "I wrote this during the night while watching over my sick baby," she said.

The grocer took the paper and without reading it remarked, "We shall see how much it's worth in food!"

He placed the paper on one of his scales, then on the other arm of the scale he placed a loaf of bread. But to his surprise and embarrassment, the arm with the bread on it did not go down! He put another item on the scale, but still the arm did not go down. As others watched, he added more food, anything he could lay his hands on quickly. His face got red and he grew angrier by the minute.

Finally, he blurted out, "Well, that's all the scale will hold. Here's a bag; you'll have to put it in yourself. I'm busy."

The woman took the bag and, wiping her eyes, began packing in the food. The grocer tried not to look, but he couldn't help noticing that he had given her a lot of food.

When the woman was gone, he quickly went to the scale and began to examine it. He then discovered what had happened: the scale was broken.

A big impression

That grocer is now old, but he hasn't forgotten that woman. She made a big impression on him that day. The fact is, she changed his life, for he later became a Christian as a result of this incident. He knew that the broken scale wasn't just a coincidence, for he always kept everything in top working condition — especially his scales.

But what really got to him was the prayer written on the slip of paper the woman had given him. It was a simple prayer, plainly stated, but with all the weight of heaven upon it: "Please, Lord, give us this day our daily bread." [†]

THE BRETHREN EVANGELIST
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Cover

The front of the Brethren Publishing Company building (top left) looks much the same, but the inside of the building (remaining four pictures) is almost unrecognizable following major remodeling. Top right, Missionary Board secretary Ginny Hoyt and Board of Christian Education administrative secretary Deb Michael in their work areas, located in the wide central corridor in the remodeled building (photo taken from the back of the building looking toward the front entrance). Center picture, Charles Beekley, director of Christian education, and, bottom right, Stan Gentle, assistant to the director of the Missionary Board, in their new offices. Bottom left, Morven Baker, receptionist and Brethren Church secretary, at her work area just inside the front door. See a report of the remodeling on the next page and more photographs on page 5. (Note: Since these pictures were taken [in mid-June], even the front of the building has undergone change!)

Photos by Carlos Chian.

Answers to Little Crusader Page:

Matching — 1.b; 2.c; 3.e; 4.a; 5.d.

True or False — 1.p; 2.r; 3.o; 4.m; 5.i; 6.s; 7.e; 8.s. = promises.

Garden Markers — 1. tulips (two lips); 2. turnip (turn up); 3. lettuce (let us); 4. peas (p(lease)); 5. rose (rows).

The New National Offices

Article by Richard Winfield, editor.

Photographs, on next page, by free-lance photographer Carlos Chian.

DENOMINATIONAL employees are now enjoying the beauty and air-conditioned comfort of their recently remodeled offices. After spending six months in temporary locations or cramped quarters, they made their move to the new offices during the last week of May.

The offices are located in what was the Brethren Publishing Company building, now the Brethren national office building. The building was purchased last fall by Brethren Properties, a limited partnership of interested Brethren individuals. Brethren Properties had the remodeling done and is now leasing the offices to the various Brethren ministries.*

The remodeling to the building, which began in December, was extensive. All windows were removed and replaced with Andersen energy-saving windows. Exterior walls were thickened by four inches on the inside to provide space for insulation. And the interior of the main floor was gutted except for the structural framework of supporting walls, to make way for the new offices.

The main floor now has a corridor approximately 14 feet wide that runs the length of the building. Offices are located on both sides of this corridor. The stairway to the basement, where the print shop is located, was moved from the middle to the front of the building.

*While Brethren Properties has made every effort to keep lease costs at a bare minimum, several boards have increased their floor space and thus have larger lease amounts than they were previously paying the Brethren Publishing Company. If individuals or groups want to help subsidize these lease increases, they can do so through contributions to individual boards. Or an account has been set up for rent subsidy under The Brethren Church National Office. Any monies given to this account will be pro-rated back to the various boards in proportion to the amount of rent they are paying.

Every effort was made by the remodelers to make the building both attractive and functional. Ceilings were plastered (swirled) and left white; walls were plastered, then painted and partially wallpapered. Stained wood was used extensively around windows, doors, and as baseboards and chair rails, greatly adding to the beauty of the offices. All interior doors are also stained wood. All floors are carpeted, and new light fixtures were installed throughout.

New desks and chairs, computer tables and stands, and other pieces of furniture have also been supplied. Mini-blinds for the windows and dividers for the main corridor have also been ordered, but had not arrived as of July 1. These furniture items have been paid for by The Brethren Church, but Brethren congregations, Sunday school classes, W.M.S. groups, and other organizations within the church are being encouraged to make one or more of these items a project for their group.

The building is also completely air conditioned. In fact, the steam boiler which formerly heated the building has been replaced by three gas, forced-air units, which both heat and cool the building.

As a result of the remodeling, offices of the Board of Christian Education (which were upstairs), the Missionary Board (which were next door), The Brethren Church, and the Brethren Publishing Company are now all on the main floor of this one building. The Brethren Church has one office (for the director of pastoral ministries), plus a secretarial area in the main corridor; the Board of Christian Education has two offices (for its director and youth director), plus a secretarial area in the corridor; the Missionary Board has three offices (for its executive director, assistant to executive director,

and director of Home Missions), plus a secretarial area; and the Publishing Company has three offices (for the editor, print shop manager, and typesetter) and a room for storing and packing Sunday school materials. In addition there are two restrooms (men's and women's), an employees break room, and a small shipping room on the main floor.

The Publishing Company's print shop, which formerly occupied the back half of the building, is now located in the basement. The second floor of the building is also being remodeled. When completed, it will include a meeting room, a room that can be used as an office, an audio-visual room, and a small office suite that is currently being leased to an outside insurance business. The present plan for the "Mission House," which was also purchased by Brethren Properties, is to lease it to an outside business until such time as the church might need it.

Brethren are invited to visit the new national offices during General Conference week. An open house is planned for Monday afternoon, August 3, from four to six o'clock, with a dedication of the building scheduled for 5:30. If you are unable to make it for the open house, stop in for a look around anytime during Conference, or whenever you are in Ashland [†]

Note: During the remodeling period, Ashland College provided temporary offices in the basement of the Memorial Chapel for Rev. Bill Kerner, Sterling Ward, and Dick Winfield **free of charge** (including free electricity, and phone service for a minimal charge.) We express our sincere thanks to the administration of Ashland College for not only making this office space available, but for doing so without charge.



Brethren Church secretary Morven Baker (l.) and Board of Christian Education administrative secretary Deb Michael enjoy a few moments in the employee break room. In addition to the built-in cupboards and sink, the room is equipped with a small microwave and a small refrigerator.



Missionary Board secretary Ginny Hoyt and Home Missions supervisor Bill Kerner at work in the Missionary Board secretarial area, located toward the rear of the main corridor. Note the recessed area for filing cabinets and the built-in storage cabinets. The open doorways lead to offices of Jim Black (l.) and Stan Gentle. The door to Bill's office is immediately to the right of the picture. Closed doors are to a rear exit (l.) and a closet.



The office of Missionary Board executive director Jim Black is located in the northeast corner of the building, so has windows on two sides. Distinctive in this office is the wood paneling below the chair rail.



Print shop manager Bob Allen in his outer office (computer room), which he shares with Darren Abram, who uses the computer to maintain the denominational address list. Bob's personal inner office is through the door to his right.



Editor Dick Winfield's office is just inside the front door and to the left, in the southwest corner of the building. Not shown in this photo are a storage closet and a set of bookshelves above a recessed work area, both to the right of the picture.



The Sin of Neglect

By Robin App

"MORE PEOPLE will be sent to hell for what they *haven't* done than for what they have done." Theologically this statement is worthless — we are saved by grace, not by works. But on a practical level, it carries some thought-provoking implications. It seems to me that the sins of Twentieth Century Christians are passive, rather than active — sins of neglect rather than sins of transgression.

You shall not see your countryman's ox or his sheep straying away, and pay no attention to them; you shall certainly bring them back to your countryman. And if your countryman is not near you, or if you do not know him, then you shall bring it home to your house, and it shall remain with you until your countryman looks for it; then you shall restore it to him. And thus you shall do with his donkey, and you shall do the same with his garment, and you shall do likewise with anything lost by your countryman, which he has lost and you have found. *You are not allowed to neglect them.*

Deuteronomy 22:1-3, italics added.*

God's message to the Hebrew

*Scripture quotations are from the *New American Standard Bible*.

Mrs. App is a therapist on staff with the Holistic Counseling Center of Mishewaka, Ind. She and her husband, Ron, are members of the Nappanee, Ind., Church of the Brethren.

people was clear: They were not allowed to ignore or hide their faces from the troubles of their neighbors. In this passage there is nothing to suggest that the person instructed to respond to the problem was in any way responsible for that problem. He was simply not allowed to neglect it. **Leave your plow in the field, your bucket by the well, your scythe in the grass. Your neighbor needs you now!**

I am confused, and I must confess impatient, with the reluctance of many of God's people to become actively involved in bringing healing to the wounds of a festering society. Reasons often center around "keeping peace" and "avoiding controversy." Are these valid reasons for God's people?

Sadly enough, when we conservatives become concerned about social problems, it's all too often in a negative way. Many are *against* pornography, *against* abortion, *against* school health clinics, and *against* ERA. Isn't it time that we Christians accept some responsibility for social problems, not only for helping solve them, but also some of the responsibility for contributing through our neglect to the conditions causing them?

Victor Hugo said, "If the soul is left in darkness, sins will be committed. The guilty one is not he who commits the sin, but he who causes the darkness." Again, this statement

is not theologically correct, since pushed to the limit it eliminates personal responsibility. But I wonder if abortion would have ever gained enough political sympathy to be legalized if the church had been actively ministering to unwed expectant mothers instead of shunning and shaming them.

Abraham Maslow, a psychologist who espoused a holistic-dynamic theory of personality, developed in the mid-1960's a "Hierarchy of Needs," which is often illustrated as a pyramid. At the bottom is *hunger*; next is *affection*; then, *security*, followed by *self-esteem*, with *self-actualization* at the top. According to Maslow, it is impossible for individuals to ascend to the higher needs without first having basic needs met.

If we apply this theory to the integration of a social outreach with evangelism, it is unrealistic to assume that we can lead individuals to salvation in Jesus without first addressing their needs for food, shelter, health, and love. To my knowledge, Maslow did not profess to be a Christian, but it also seems as if he read James 2:15 and 16:

If a brother or sister is without clothing and in need of daily food, and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that?

Consider the program Jesus announced for his earthly ministry when He stood in the synagogue in Nazareth and read this passage from Isaiah:

The Spirit of the Lord is upon me, because he anointed me to preach the gospel to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord.

We need to compare the passion Jesus demonstrated both in this announcement and in His life's work with the priorities of wealth, status, and comfort displayed by many Christians.

I confess that I am a person who likes comfort, wears nice clothes, loves being waited upon, and thoroughly enjoys the few brief tastes I've had of the "good life." Churches are certainly entitled to adequate facilities and properly-staffed, well-run programs. Personally, I dislike dodging muddy chuckholes on my way from the car to the sanctuary as much as the next person. But what concerns me is the *disproportionate* amount of emphasis, energy, and income being invested in our own edification, entertainment, and convenience.

I know of a small group of people whose hearts became burdened for the plight of unwed mothers. Rather than condemn these young girls for their immorality, they decided to join together and provide a shelter for them, since none existed in their city. Starting with nothing but love and faith, they bought a house, completely remodeled and furnished it, hired a house parent, and are ready to provide shelter for six single pregnant girls. That's the good news.

The heartbreaking news is that, even though this group has shared its vision and need with dozens of churches, the group can count on one hand the number of congregations that have made a financial contribution. Thousands of dollars worth of labor and materials have been donated, but most of it came from civic-minded people who pledge no allegiance to Jesus Christ.

"God's message to the Hebrew people was clear: They were not allowed to ignore or hide their faces from the troubles of their neighbors."

Jesus traveled about responding to the needs of hurting people. His healings and granting of requests were not based upon whether or not people *deserved* kindness and love. He did not withhold his grace even when a person's predicament was the result of irresponsibility or poor judgment. He never once said, "You made your bed; you can lie in it."

Many of the people Jesus helped responded to Him with love, loyalty, and faith. But many did not. Of ten cleansed lepers, only one (the foreigner) turned to thank Him (Luke 17:16). Many of the five thousand He fed by the Sea of Galilee deserted Him when they received no further free lunches and when they were confronted with the cost of discipleship (John 6:26 and 66).

We are not to be motivated by the prospective recipient's gratitude. It is not our place to evaluate whether or not the poor, downtrodden, and lowly are *worthy* of our assistance. We are called to obey both the commands and the example of our Lord. I believe involving ourselves, by financial gifts and direct participation, in the problems that plague our society is not an option. It is not a task to be left to the "liberal" churches. It is a biblical mandate inextricably enmeshed with the Great Commission.

Opportunities for outreach to neighbors in our country and the world cry from today's headlines; and the mandate from Scripture echoes in our ears:

TEEN PREGNANCY: NATIONAL SECURITY THREAT

(You are not allowed to neglect them.)

STATISTICS INDICATE RACISM IN DEATH PENALTY

(You are not allowed to neglect them.)

FAMINE IN MOZAMBIQUE, 4.5 MILLION LIVES AT RISK

(You are not allowed to neglect them.)

SOUTH AFRICAN POLICE KILL FIVE BLACK RAILWAY WORKERS

(You are not allowed to neglect them.)

AIDS CLAIMS LOCAL VICTIM

(You are not allowed to neglect them.)

STREET PEOPLE LOSE FUNDING FOR SHELTER

(You are not allowed to neglect them.)

TEN FAMILIES HOMELESS AFTER APARTMENT FIRE

(You are not allowed to neglect them.)

We live in a hungry, hurting world, and yet many American Christians are still asking, "Am I my brother's keeper?" When Cain presented the same question to God, he was told that the voice of his brother's blood was calling out from the ground. What do you suppose God's answer would be to us? [†]

Pontius' Puddle





Facing the Reality and Horror of Drugs

By Winfred M. Millat

Prologue

DURING the last years of my teaching experience, my students and I came face to face with a Plague more deadly, more treacherous, more mind-boggling than the Ten Plagues of Egypt! I refer to the demonic misuse of drugs, which is not only tormenting our children and teenagers, but our whole adult society as well, from those of the most illustrious professions to those who perform the tasks necessary to our daily lives.

During this early encounter with the reality and horror of drugs, I had no past experience to draw on. Yet, I had to deal promptly and positively with this demon, which threatened the very fiber of my classroom. For that which affected my students could affect my lifework and my service to my Lord.

That year I had a superlative

class, eager to explore our subject in every dimension, ready to study all the innovations I could present. It was delightful! Just 27 bright teenagers who kept me on my toes — a true challenge, a rare possibility.

Often we sat in a circle to exchange viewpoints, to agree or disagree, to attempt to understand this life and the poets, the writers of every age. Then, one exquisite afternoon in late autumn, in the middle of an interesting conversation, James, a thoughtful young man, interrupted.

"Mrs. Morrison,* could I share an experience I had this summer? I went to spend some time with my grandparents in another state. Somehow, I got involved with a Satanic cult. Once, while high on drugs, I married a girl I hardly knew during a Satanic ritual." Then James proceeded to tell us every evil detail of that night.

Terrified by the experience, James had later gone to his grandparents, who were longtime Christians and

*The author, a widow, has remarried since this event took place.

acted like it. They not only gave their grandson love and understanding, they enrolled him in a drug center, where he eventually recovered. He was one of the fortunate ones. He still had nightmares, he told the class, for the members of the cult had vowed to find and kill him.

Truly, we had opened Pandora's Box! James story prompted an avalanche of experiences and discussions. Susan had spent some time in a nearby hospital after an overdose of drugs. While there, a friend had led her to the Lord Jesus Christ. He saved her life and her sanity.

As she and others related their experiences with drugs, it was as though we were transported back to the early Gospel days, when Jesus performed miracle after miracle on the minds, the hearts, and the bodies of those who came to Him.

The Search

I could not find the word "drugs" in the Bible, but I did find in *Strong's Concordance* a Greek word used in the New Testament referring to a spellbinding potion, a poisoner, sorcery, witchcraft.

I began to think. Did my Lord have knowledge of modern drugs, of

Mrs. Millat is a member of the Hillcrest Brethren Church in Dayton, Ohio, and a retired public schoolteacher.

"One of the biggest reasons for drug addiction and abuse is that people are lonely, depressed, bored, looking for someone or something."

marijuana, heroin, cocaine, crack, and other modern tools of the devil? Did He know of the Evil that wastes at noontide, the terror that stalks the streets of the city at night, the destroyer of minds, the spoiler of lives, the end of hopes and dreams?

Surely, He must have known well, for He alone of all men had traveled to the outermost point of horror and sin and pain. He alone was the only man ever forsaken of the Father (Matt. 27:46). For He alone had actually become sin, without form or shape, so horrible that even Nature covered this unnameable, ultimate agony with her dark shadows (Isa. 52:14).

Thoughtfully, I searched my Holy Textbook. Where would I find expertise in dealing with a subject in which I had no training? Yes, yes, of course. Luke, the man Paul called "the beloved physician." He would know.

I found the reality of the Gospel in Luke 8:26-39, in the maniac of Gadara — demon-possessed, not in his right mind, a type of a drug addict, living aimlessly in the wilderness, miserable, forsaken, a danger to himself and others. There are in our generation deserts of life like unto

the one where Jesus was tempted of the devil, like the one where the madman met Satan (Luke 8:29).

Did the man of Gadara not say to Our Lord, "My name is Legion"? Today, there are thousands upon thousands who suffer from drugs and who cry out for help. The people came out to see the man who was healed by the Word of the Lord, and lo, the man was in his right mind, fully clothed, talking with Jesus (Luke 8:35).

Overjoyed, eternally grateful, the man asked Jesus if he could go with Him. The answer was, "Return to thine own house, and show how great things God hath done unto thee." And that is the Word of the Lord today to Christians everywhere in the year 1987.

The Christian Role Today

First: We must pray constantly, for faith precedes sight. We must believe it is true before it happens. Then, we must "do" all we can do, knowing God will enable us to work far beyond our limits, physically or mentally. We must always give thanks *before* supplication. Psalms 146 through 150 begin and end with "Praise ye the Lord."

Second: We must become the Reality of the Gospel to those around us. It is a New Service for many, a hard service, performed daily with the help of the Lord, who will multiply it unbelievably. We must ever be available to the Lord.

Third: We will then become aware, sensitive, wise to what is happening and ready to move in this

world of ours. One of the biggest reasons for drug addiction and abuse is that people are lonely, depressed, bored, looking for someone or something. And the Drug Market today is so huge, so available, while Christians are not. Those who live in the shelter of the church and who cannot go out are not prohibited from action. Paul threw many of the Prison Epistles out the jail window! If he did it, so can we find a way. The Lord has not changed.

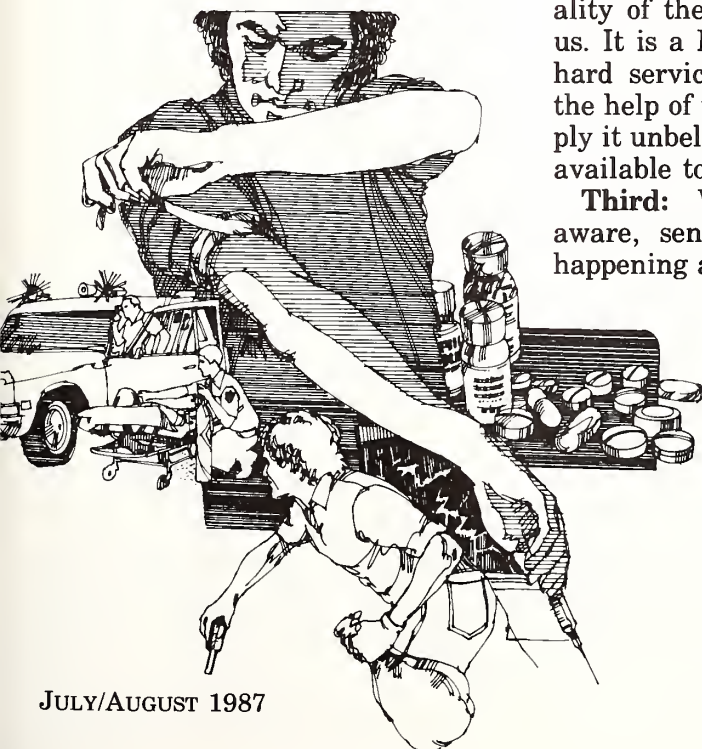
Fourth: Politically. Our Sunday school class has written letters to our state congressmen and to Ed Meese protesting pornography and child abuse. If God's people object to what is going on, let's say so.

Fifth: Put on the "whole" armor of God (Eph. 6:10-18), for we know our labor in the Lord is not in vain.

Before I leave you, I must say I am writing of the "misuse" of drugs. Like all things in the Universe, there is a positive and negative side. Laughter is the other side of tears; love the other side of hate; peace the other side of war; life the other side of death; and light the other side of darkness. So there are good drugs which relieve pain and assist the body on its return to health. Christians are to have a "disciplined" use of good things.

It is true that Adam and Eve ate of the Tree of the Knowledge of Good and Evil, and therein was their downfall. But I would remind us that there was another tree in Eden, the Tree of Life, the Tree planted by the rivers of water, that bringeth forth its fruit in season, whose leaf shall not wither (Ps. 1:3).

The same Tree is found alive and well in the Book of the Revelation (22:2). And this Tree of Life Himself in His perfection retains His humanity to the end (Rev. 23:16). So let us go forth today to fight the good fight, to right the wrong, to help those in trouble, to lend an ear, and to walk hand in hand with Our Lord in the short time allotted to us upon this earth. [†]





Ministering To A Prisoner's Family

By Allen D. Hanson

WHENEVER someone is sent to prison, there is almost always a family that is left behind to wait. It may be a wife, children, parents, brother, sister, almost any close friend or relative who cares about the new inmate. These people represent an unusual opportunity for ministry by dedicated Christians.

There is probably no better time to bring the Gospel of Jesus Christ to a prisoner's family than during this critical period. They really need our love and concern. These people represent an excellent opportunity for evangelism and Christian outreach, and they will be much more receptive to the Gospel than usual.

There are however, several things you need to know as you seek to minister to a prisoner's family.

First: Most of the necessities of daily life for needy dependent family members of an inmate are furnished by welfare. This is part of the high cost of incarceration in our society today. As Christians, we can help with the *special* needs of the prisoner's family, like moving or au-

tomobile repair or transportation to and from prison, but the daily necessities of life, such as food, clothes and housing — are usually furnished by welfare.

Second: The trauma and emotional effects of arrest, trial, and incarceration are shared by the inmate's family and friends. They go through the strain of lock-up and the brutal reality of the justice system right along with their loved one. Although they may not show it, they will be under this strain when you contact them.

Third: Relatives feel "locked up" with their loved one who is in prison, and they will continue to have this feeling to some degree until that person is released from jail. There is no way that anyone can adequately explain what it is like to have a loved one in prison without going through that experience personally. We must try to put ourselves in their place and seek to understand how they feel so that we can successfully minister to them.

Fourth: It is well to remember that marriages are under a terrible strain at this time due to the total separation of the marriage partners. Survival of the marriage may depend on your Christian understanding and concern. If the prisoner can come home to a loving and waiting family, he has a much greater chance to avoid crime and stay out of prison in the future.

Ten things you can do

The family of a prison inmate is deeply concerned about the absence and lock-up of their loved one. There are ten things that you can do to ease the terrible burden they carry and deliver the message of salvation at the same time.

1. Pray for the prisoner and for his family. Nothing is more important than prayer!

2. Specifically testify to the prisoner's family about your personal faith in Christ Jesus and invite them to share it.

3. Welcome them into your church without condemning them for what their loved one may have done.

4. Visit the inmate at the prison and tell the relatives how well the visit went.

5. Include the prisoner's family in community and church affairs to help them lead a normal life while they wait.

6. Assist the prisoner's family with *special* needs such as moving or car repair.

7. Help the family arrange transportation to the jail for regular prison visits.

8. Keep yourself informed by subscribing to the prison newspaper or joining an established prison service organization, so you can better understand the family's needs.

9. Teach others about the special requirements of a prisoner's family and invite them to help.

10. "Remember the prisoners as though in prison with them" (Hebrews 13:3). Also, remember the prisoner's family and try to understand how they feel.

There is nothing that will benefit an inmate more after his release than a waiting Christian family that is ready to take him back and help him start his life over again. By ministering to the family of someone in prison, you can accomplish a dual purpose: you can bring the Gospel of Jesus Christ to the prisoner's family and you can help the inmate readjust to society when he is released. [†]

Mr. Hanson lives in Ottertail, Minn. In 1978 he served a nine-month sentence in Minnesota State Prison for an illegal business deal. He now regularly lectures and writes about prison ministry and prison reform.



"I Grew Up . . ."

By Ken Ingold

WHENEVER someone asks me where I stand on the peace issue, I usually begin my response with, "I grew up Mennonite, therefore . . ." Although our conversation might continue, for most people their question has already been answered sufficiently.

For those unaware of the Mennonite position on peace, I am a pacifist. The Scripture verses that support my position are too numerous to share in one short article, but here are a few which I hold onto tightly:

Love your enemies and pray for those who persecute you (Matt. 5:44b).

Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. If someone strikes you on one cheek, turn to him the other also. . . . Do to others as you would have them do to you. (Luke 6:27-29, 31).

These few words from Jesus say more than I could in a lifetime.

Of course, there are also numerous Scripture verses used by the "Just War" theorists to support their views. To this day, however, I have found none that convince me that my view is not Christ's view.

I don't, however, deny my duty as a Christian to submit to authorities, as Paul commands us to do in Romans 13. These authorities have been established by God, and, in my mind, it is as sinful to rebel against them as it is to kill our brothers and sisters. Therefore, if I am called into service for my country, I am obligated to serve in some way. However, I am under no obligation to destroy the enemy, for that would violate God's commands. Paul tells us that "our struggle is not against flesh and blood, but against the rulers, against the *authorities*, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Eph. 6:12). In the end, I believe we will fully realize that the only war that is not evil is "God's war against war itself" (Dr. W. Sibley Towner).

It is true, we as Christians do have a battle to fight. But we are not instructed to don a sword to destroy, a spear to kill, a gun to murder, or a bomb to annihilate; for a sin to combat a sin does not a virtue make. Instead, we are to "put on the full armor of God . . . the belt of truth buckled around your waist . . . the breastplate of righteousness . . . the shield of faith . . . the helmet of salvation and the sword of the Spirit, which is the word of God" (Eph. 6:13-17).

We are not to kill the tyrant, the exploiter, or the Communist; but we are to pray for them, as we are also

Mr. Ingold is a member of the Jefferson Brethren Church, Goshen, Ind., and a first-year member of the Peace Committee.

Alice In Blunderland

Written and produced by LEGACY, INC.

As Announced - - -

ALICE IN BLUNDERLAND will be performed at General Conference this year.

Wednesday Night — August 5

Memorial Chapel — 9:00 p.m.

No Charge — No Offering

ALICE is a colorful and dramatic musical allegory, written and performed by Legacy (a grassroots group of northeastern Ohio volunteers from different faiths, backgrounds, political persuasions, and professions). They call themselves "Legacy" because they want to preserve a future for the world's children.

ALICE is designed to awaken everyone to the dangers of nuclear war and radioactivity and inspire them to positive action. Legacy believes that before people can effectively educate themselves and become part of the grassroots movement for peace, they must feel the impact of the issue in their hearts.

In their words, *We challenge you to the vital commitment of preventing the extinction of humanity and the destruction of our planet. Nuclear war and the dangers of radioactivity are issues we can no longer avoid facing. Our children deserve a future.*

Legacy organized in 1981 and has performed *ALICE* over 100 times to churches and conferences in several states. The sets they bring are very colorful (eloquently simple), and the music and acting delightful. Adults and children appear in the production, written by Legacy members, Tim and Tom DeFrance.

instructed to pray for our own leaders, from the President to our Town Councils. Yes, we as Christians have declared war, but a war that is not our own; it is not a physical battle, but a spiritual one, in which the Lord God reigns supreme and eternal. We are warriors, but the battle is the Lord's. Peace is only possible through the power of God.

I challenge each one of us, no matter what our persuasion, to take positive steps toward peace. As a member of The Brethren Church, I will continue to hold onto the stance I believe is Christ's, for in my growing up in Him, I have become convinced that killing is a sin, no matter how "just" the reason.

However, I will continue to love my brother or sister who believes differently. What is important is that we all believe in peace and accept some active role in peacemaking. **Let us all pray for peace.** [†]

"Pray Without Ceasing"

I Thessalonians 5:17

The 99th General Conference of The Brethren Church

August 3-7, Ashland College, Ashland, Ohio

In keeping with the Conference theme, prayer will be the focus when Brethren gather on the Ashland College campus August 3-7 for this year's General Conference.

An around-the-clock prayer vigil will begin Monday afternoon at five o'clock and continue throughout the week. Inspirational speaker Dr. Arthur Evans Gay, Jr., will present four messages on the theme, "Pray Without Ceasing." And Brethren will have an

opportunity to kneel in prayer as they seek God's will and direction for our denomination in the "Forum on the Future of The Brethren Church," planned for Thursday at 10:00 a.m.

In fact, prayer will be an important part of all the various sessions and programs throughout the week.

For details of what is planned for this year's Conference, see the schedule below and the information on the following several pages.

Conference Schedule

Monday, August 3

- 4:00 p.m. Open house at remodeled Brethren national offices
- 5:00 p.m. Prayer Vigil begins (to continue throughout the Conference)
- 5:30 p.m. Dedication Service for remodeled national offices.
- 7:00 p.m. Family Worship Hour "A Call to Praise," led by Charles Beekley with Rev. Tim Garner speaking
- 9:00 p.m. Fellowship/Reception

Tuesday, August 4

- 8:00 a.m. WMS Choir rehearsal
- 9:00 a.m. Inspirational Hour with address by Moderator Dr. Warren Garner
- 10:00 a.m. Opening Business Session
- 12:15 p.m. BCE Luncheon*
- 2:15 p.m. Workshops
- 3:30 p.m. Auxiliary Sessions
- 7:00 p.m. Evening Worship with Dr. Arthur E. Gay, Jr., speaking
- 9:00 p.m. Drama at Park Street Brethren Church

Wednesday, August 5

- 7:30 a.m. Ministers' Wives Continental Breakfast
- 9:00 a.m. Inspirational Hour with Dr. Gay speaking
- 10:00 a.m. Business Session
- 12:15 p.m. World Relief Luncheon*
- 2:15 p.m. Workshops
- 3:30 p.m. Auxiliary Sessions
- 7:00 p.m. Evening Worship with Dr. Gay speaking
- 9:00 p.m. Peace Committee-sponsored drama "Alice in Blunderland"

Thursday, August 6

- 8:00 a.m. WMS Choir Rehearsal
- 9:00 a.m. Inspirational Hour with Dr. Gay speaking

Thursday continued

- 10:00 a.m. Forum on the Future of The Brethren Church
- 12:15 p.m. WMS Luncheon*
Laymen's Picnic*
- 2:15 p.m. Crusader Review
- 3:30 p.m. Auxiliary Sessions
- 7:00 p.m. WMS 100th Anniversary Service

Friday, August 7

- 8:00 a.m. Organizational Meetings for General Conference Committees
- 9:00 a.m. Inspirational Hour with greetings from the Argentine Brethren Church
- 10:00 a.m. Business Session
- 12:15 p.m. Missionary Board Luncheon*
- 2:15 p.m. Conclusion of Conference

*Luncheons require advance reservations.

SECOND NATIONAL FORUM ON THE FUTURE OF THE BRETHREN CHURCH

Following up on what was begun in Columbus, Ohio, in April, Brethren will continue to seek God's will for our church in a "Forum on the Future of The Brethren Church" during Conference week.

The Forum will be held Thursday from 10:00 a.m. until noon. The business session originally scheduled for these two hours has been canceled to make time available for this important gathering. The Forum will be a time for prayer, for sharing some of the good things God is doing in our church, and for seeking God's direction for the future. It is open to all.

Inspirational Speaker

Dr. Arthur Evans Gay, Jr., senior pastor of the South Park Church of Park Ridge, Ill., will bring four messages on the Conference theme, "Pray Without Ceasing," during General Conference.

Dr. Gay will speak during the Tuesday evening, Wednesday morning and evening, and Thursday morning inspirational sessions. Titles for his messages are — Tuesday, "Pray Without Ceasing: The Apostle's Model"; Wednesday a.m., "Pray Without Ceasing: Intimacy and the Christian Leader's Communion with God"; Wednesday p.m., "Pray Without Ceasing: Our Father in Heaven, Hallowed be Your Name . . ."; Thursday, "Pray Without Ceasing: 'Ask the Lord of Harvest' . . . People's Safety and Salvation are at Stake."

In addition to his pastoral service at South Park Church, Dr. Gay is adjunct professor of evangelism at Bethany Theological Seminary, Oak Brook, Ill. He is also a member of the Board of Administration and Nominating Committee of the National Association of Evangelicals and a representative of the Conservative Congregational Christian Conference to the World Relief Corporation of NAE. From 1982 to 1984 Dr. Gay served as president of the National Association of Evangelicals.

Dr. Gay has a B.A. degree (1959) from Gordon College, Wenham, Mass.; a M.Div. degree (1962) from



Gordon-Conwell Theological Seminary, South Hamilton, Mass.; and a Dr. of Min. degree (1978) from Bethany Theological Seminary. He was also given an honorary doctor of divinity degree by Gordon College in 1983.

Dr. Gay and his wife, Joann, have four children — two college graduates, one a college senior, and one a high school sophomore.

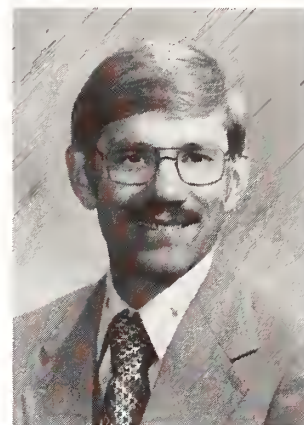
Conference Moderator

Dr. Warren Garner will make his second appearance as moderator when he presides over General Conference in August. Dr. Garner, who was scheduled to serve as moderator-elect last year, took over the moderator's responsibilities at the 1986 General Conference, because of the death of Moderator George W. Solomon.

Dr. Garner is professor of education and director of teacher education at Manchester College, North Manchester, Ind. He is a member of the North Manchester First Brethren Church, which he has served as chairman, Sunday school teacher, and deacon.

He and his wife, Helen, have two sons, Timothy (a Brethren pastor) and Gregory.

Dr. Garner will present his moderator's address at nine o'clock Tuesday morning and will preside over the ten o'clock business sessions on Tuesday, Wednesday, and Friday mornings.



Board Luncheons

Three board-sponsored luncheons are planned for Conference week.

A Board of Christian Education luncheon, scheduled for 12:15 Tuesday, will feature a message by Dr. Mary Ellen Drushal. Dr. Drushal, assistant professor of Christian education at Ashland Theological Seminary, will take an analytical look at the broad spectrum of Christian education, defining what it is and the impact it should be having on The Brethren Church. The luncheon will also include special music by the Summer Crusader team Ransomed, recognition of some long-serving BCE members, and a brief report on the status of the BCE.

The World Relief Board is sponsoring a luncheon at 12:15 on Wednesday. Yassa (an African chicken and rice dish) and a beverage will be served. The program

will include a film — *Crossfire* — produced by World Relief Corporation (WRC), an introduction to the *African Resource Booklet*, an educational tool for use in local churches prepared by the World Relief Board; and greetings from Tom Johnston, midwest representative from WRC. There is no charge for this luncheon, but an offering will be received for relief work.

On Friday at 12:15 the Missionary Board will have a luncheon. Rev. Bill Kerner, supervisor of Home Mission churches, will emcee the program, and Rev. Ron Williams, pastor of Brethren Fellowship of the Savior, a Home Mission church in Cleveland Heights, Ohio, will be the speaker. Special flute music will be provided by Janet Solomon, candidate (with her husband Tim) for missionary service in Colombia, South America.

Reservations are required for these luncheons. Reservation forms were provided on page 12 of the June EVANGELIST.

W.M.S. Centennial Celebration

The National Woman's Missionary Society will celebrate its 100th anniversary at this General Conference. In recognition of the W.M.S. centennial, the Thursday evening program will be a W.M.S. 100th Anniversary Service. The service will feature special music by a choir made up of W.M.S. women attending Conference and directed by Mrs. Charlene Rowser, devotions by Mrs. Helen Garner (wife of the Conference moderator), and a message by Dr. Ruth A. Tucker.

Dr. Tucker is an instructor at Grand Rapids School of the Bible and Music, visiting professor at Trinity Evangelical Divinity School in Deerfield, Ill., and visiting instructor at Moffat College of Bible in Kijabe, Kenya (Africa). She is also an author, having written numerous articles for magazines and periodicals, as well as three books, one of which (*From Jerusalem to Irian Jaya: A Biographical History of Christian Missions*) is in print, with the other two scheduled for publication this year.



Dr. Tucker has degrees from LeTourneau College (B.A., 1967), Baylor University (M.A., 1969), and Northern Illinois University (Ph.D., 1979). She is married, and she and her husband, Lyman, have a 13-year-old son.

In addition to her message at the Anniversary Service, Dr. Tucker will speak at the W.M.S. Fellowship and Birthday Luncheon scheduled for Thursday at 12:15 p.m. The Project Ingathering will also take place at this luncheon, with the Sarasota W.M.S. in charge.

Besides these special programs, the W.M.S. will have its daily sessions for devotions and business on

Tuesday, Wednesday, and Thursday afternoons at 3:30. Charlotte Howard will serve as devotional leader for these sessions, Patricia Lusch as song leader, and Lynne Brady as pianist.

Tuesday's session will include the President's Challenge and elections, Wednesday's session a Memorial Service, and Thursday's session the annual Thank Offering. All W.M.S. sessions will be held in the Convocation Center except the Thursday afternoon meeting, which will take place in the newly remodeled Ashland College Memorial Chapel.

The W.M.S. theme for the week is "Rejoice Evermore. Pray Without Ceasing" (I Thess. 5:16-17), and the theme song is "Something Happens When I Pray."

Ministerial Association

The Ministerial Association sessions at this General Conference will be a time to deal with association business, to pray, and to give encouragement.

The Tuesday afternoon session will include a brief message by association president Rev. Robert Dillard, as well as discussions of the paper on "Ethics for the Church and the Pastor," the association's revised constitution, and the report of the committee studying ordination. On Thursday afternoon, in addition to caring for any remaining business, the ministers will have a time of prayer and mutual encouragement.

There will be no Wednesday session. Instead, on Wednesday afternoon the ministers are scheduled to have a time of recreation and fellowship with the youth.

National Laymen

Laymen at General Conference will initiate an ongoing study and reevaluation of the mission and purposes of the Laymen's Organization in three working sessions scheduled for 3:30 on Tuesday, Wednesday, and Thursday afternoons.

Dr. Richard Allison, professor of Christian education and director of doctoral studies at Ashland Theological Seminary, will lead the working session on Tuesday afternoon. Dr. Fred Finks, vice-president of the seminary, will lead the men in their thinking on Wednesday. And a panel of men will guide the discussion on Thursday.

The Laymen will also take action on their goals and projects for the coming year during the Thursday afternoon meeting.

In addition to the three afternoon sessions, the Laymen will also have their annual picnic for pastors, laymen, and boys at 12:15 p.m. on Thursday at the seminary.

Friday Inspirational Service

Rev. Victor Alesandroni, president of The Brethren Church of Argentina, who will be a guest at this year's General Conference, will be the speaker for the inspirational hour on Friday morning of conference. Rev. Alesandroni will speak through an interpreter. Rev. James R. Black, executive director of the Missionary Board, will be the worship leader for the service. The Summer Crusader team Ransomed will conduct the call to worship, and special music will be presented by missionary candidate Tim Solomon and Sarasota member Miguel Antunez, originally from Peru, South America.

General Information

Housing: Adults (and youth not staying in the BYC dorms) will be housed in Amstutz and Kem Halls. Registration forms were printed on page 12 of the June EVANGELIST. Housing desks for both adults and youth will be located in the Display Room in the Convocation Center. Hours for registering will be from 2:00 p.m. to midnight on Sunday (Aug. 2); 10:00 a.m. to 10:00 p.m. on Monday; 8:00-10:00 a.m., 1:30-4:00 p.m., and 6:30-7:30 p.m. on Tuesday, Wednesday, and Thursday; 8:00-10:00 a.m., 11:30 a.m. to 12:30 p.m., and 2:00-4:30 p.m. on Friday; and 8:00-10:00 a.m. on Saturday.

Credentials: The Credential Committee will accept credentials in the Convocation Center Display Room from 2:00-5:30 p.m., 6:00-7:00 p.m., and 8:45-9:15 p.m. on Monday; from 8:30-9:00 a.m. and 6:30-7:00 p.m. on Tuesday, Wednesday, and Thursday; and from 8:30-9:00 a.m. on Friday.

Meals: Meals will be available in the Convocation Center cafeteria. Hot entree, sandwich, salad, and dessert bars offer all you care to eat. Adult prices are \$2.50 for breakfast, \$3.75 for lunch, and \$4.90 for dinner. For children under 12, the charge is 15 cents times the child's age for lunch and 20 cents times age for dinner.

Child care: Nursery care will be available each morning

Brethren Publishing Company Annual Corporation Meeting

The annual corporation meeting of the Brethren Publishing Company will be held Wednesday, August 5, 1987, during the 10:00 a.m. (EDT) business session of the General Conference of The Brethren Church. The meeting will be held in the John C. Myers Convocation Center, Ashland College, Ashland, Ohio. Delegates to the General Conference constitute the membership of the corporation.

— Gene A. Geaslen, Secretary

from 8:45 to noon for children under three years of age. Care will be available each evening from 6:45 to 8:45 for all pre-school children. Family rates will be \$1.00 per hour for one child, \$1.50 per hour for two children, \$2.00 per hour for three children.

Children's Conference: Programs will be provided each day from 8:45 a.m. to 4:00 p.m. for children from three years of age through grade six. Preregistration is requested. (See page 12 of the June EVANGELIST.)

Conference Workshops

Eleven workshops on a variety of subjects are planned for Tuesday and Wednesday afternoons of General Conference. The following workshops are scheduled from 2:15 to 3:15 on Tuesday:

Introducing . . . a Brethren Sunday School Curriculum, led by Charles Beekley.

Archaeology and the Bible, led by Dr. Ken Walther.

How to Handle Stress, led by Dr. John Shultz.

Worship, led by Dr. Jerry Flora.

War to End All Wars, led by Rev. Phil Lersch.

Workshops scheduled for 2:15 to 3:15 Wednesday afternoon are:

Transgenerational Dynamics or Having a Blast with Your Youth Group, led by Mitch Funkhouser.

Getting Your Church Involved in World Relief, led by Tom Johnston.

Ministry to People Who Have Special Needs, led by Bonnie Munson.

Church Growth Services, led by Dr. Fred Finks and Dr. John Shultz.

Worship, led by Dr. Jerry Flora.

Witnessing Through Puppets, led by Judy Eckerly.

BYC Convention Schedule

Theme: Catch the Spirit

(Highlights of the BYC Convention were given on page 16 of the May EVANGELIST.)

Monday, August 3

- 2:30 p.m. BYC Council Meeting
- 6:00 p.m. BYC Kickoff
- 6:45 p.m. Youth March
- 7:00 p.m. Family Worship
- 9:30 p.m. Roller-Skating

Tuesday, August 4

- 8:15 a.m. Chapel Service
- 10:00 a.m. BYC Moderator's Address
- 2:00 p.m. Workshops
- 3:00 p.m. Swimming
- 7:00 p.m. Evening Worship with Dr. Arthur E. Gay, Jr., speaking.
- 9:00 p.m. Drama, "Home Again," at Park Street Brethren Church

Wednesday, August 5

- 8:15 a.m. Chapel Service
- 10:00 a.m. Business Session
- 11:00 a.m. Workshops

Wednesday continued

- 2:00 p.m. Workshops
- 3:30 p.m. Recreation with pastors
- 7:00 p.m. Evening Worship with Dr. Gay speaking
- 9:00 p.m. Communion
- 9:00 p.m. Drama, "Alice in Blunderland"

Thursday, August 6

- 8:15 a.m. Chapel Service
- 10:00 a.m. Business Session
- 12:15 p.m. WMS Luncheon/Laymen's Picnic
- 2:15 p.m. Crusader Review
- 3:30 p.m. Crusader Orientation
- 6:00 p.m. Moderator's Reception
- 7:00 p.m. Evening Worship — WMS 100th Anniversary Service
- 9:00 p.m. Concert with Twenty Twenty

Friday, August 7

- 8:15 a.m. Chapel Service
- 9:00 a.m. Business Session

1987-1988 CROSS COUNTRY CONFERENCE

SPONSORED BY THE GENERAL CONFERENCE EVANGELISM COMMITTEE

Searching for good study material to spark renewal in your local congregation? The General Conference Evangelism Committee has done the groundwork for you! Below are two outstanding resources that have proven effective in launching renewal within congregations across the nation. How about using them in your congregation?

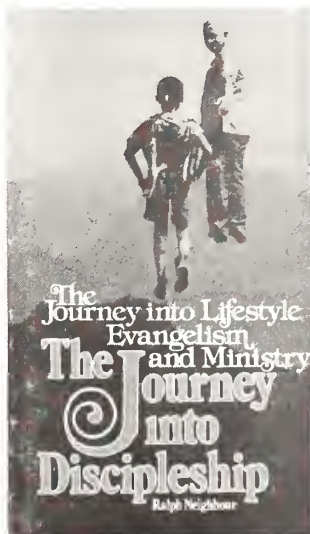
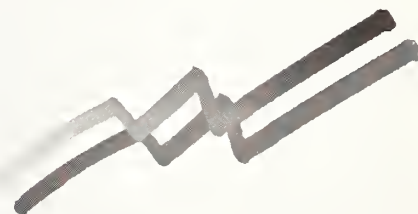
Our goal is to encourage 100% participation of our Brethren churches in one of the two studies listed below during 1987-1988. Will your church be any different a year from now? It can be! Participate in this year's **CROSS COUNTRY CONFERENCE**. Visit our booth at General Conference for more information.

Strategies For Growing Your Church

By: C. Wayne Zunkel

STRATEGIES
FOR GROWING YOUR CHURCH

In *Strategies For Growing Your Church*, Zunkel moves beyond the walls of mere theory and provides workable insights that congregations can use as intentional stepping stones for growth. "Churches that plan for growth, talk growth, dream growth, prepare for growth, **often grow!**" he says. His strategies encourage viewing denominational distinctives as a "plus," and building our strategies around the strength of our heritage. The chapters of this 12-session course include insights on growth principles, growth groups, lay leadership, crossing cultures, meeting community needs, discipleship, and sharing your faith.



Journey into Discipleship

By: Ralph Neighbour

Journey into Discipleship is a small group study guide focused on lifestyle evangelism and ministry. Amplifying Jesus' own declaration of intention (Luke 4:18-19), Dr. Neighbour deals with both locating and serving the "poor," the "broken," the "captives," the "blind," and the "oppressed," in our culture today. The book provides 13 study sessions which furnish practical ideas for reaching, serving, and sharing the good news with the various "target groups" (singles, divorced, alcoholics, deaf, bereaved, etc.) in your community.

BOTH RESOURCES ARE AVAILABLE THROUGH THE CARPENTER'S SHOP IN ASHLAND

David & Diane Kerner Commissioned For Mission Service in Colombia

Goshen, Ind. — A commissioning service was held Sunday morning, May 31, at the Goshen First Brethren Church for Rev. David and Mrs. Diane Kerner in preparation for their missionary service in Colombia, South America.

The Kerners are awaiting a resident visa to Colombia and will depart for South America as soon as the visa is granted.

Rev. James Black, executive director of the Missionary Board of The Brethren Church, gave the message for the special service. Rev. Donald Rowser, pastor of the Goshen congregation, led the service, with Rev. Mark Baker giving the call to worship. Rev. Baker also presented a vocal solo during the offering and sang a duet with Mrs. Kerner later in the service.

Rev. Kerner, who has served the Goshen Church as associate pastor since 1983, concluded his ministry with the congregation on June 14.

In Colombia, the Kerners will be located, at least initially, in Bogotá. Their first year may be spent primarily in intensive language training at the university there, as well as in becoming accustomed to the culture. They will be working with the Mark Logan family and will be eased into

responsibilities as deemed appropriate.

Dave will probably pastor the relatively new Brethren congregation in Bogotá, and will also be involved in training pastors in Colombia. Diane's primary responsibilities will be being a supportive wife to Dave and a good mother to the Kerner's two daughters, Erin (2 in April) and Karla (born Oct. 18, '86). Her other probable areas of service will include correspondence and clerical work, leading Bible studies, teaching Sunday school, education of children, and music.



Top right, David and Diane Kerner with daughters Erin (l.) and Karla. Above, Diane and Dave stand before Rev. Jim Black and Goshen pastor Rev. Don Rowser (r.) during the commissioning service.

Dan and Joni Hacker Commissioned To Serve as Tentmakers in Arizona

Roanoke, Ind. — Mr. and Mrs. Dan Hacker were commissioned as "tentmakers" in a service held July 5 at the Roanoke First Brethren Church.

"Tentmakers" are Christians who, in the tradition of the Apostle Paul (Acts 18:1-3), provide their own support while engaged in missionary service, such as helping in the development of new churches or missions. Over the years, a number of Brethren have responded to this special call for service.

Dan and Joni Hacker, members of the Roanoke First Brethren Church, committed their lives to missionary service following a challenge message by Dr. M. Virgil Ingraham, former executive director of the national Missionary Board. Dr. Ingraham was

serving as interim pastor of the Roanoke Church at the time, as the congregation awaited the arrival of its new pastor, Rev. James Sluss.

Soon afterward, Dan, a machinist, and Joni, a registered nurse, sold their home in Huntington, Ind., and made a quick trip to Mesa, Arizona. There they met with Robert and Kathy Mitchell, co-pastors of Sunrise Community Church, the Brethren Home Mission congregation, and also looked for housing and for job leads.

Rev. Bill Kerner, supervisor of Brethren Home Missions, gave the message for the July 5th commissioning service for the Hackers. Pastor Sluss assisted in the commissioning.

The Hackers and their two daughters, Emily and Elizabeth, will



Dan and Joni Hacker with daughters Elizabeth (l.) and Emily.

be moving to Mesa this month (July). — reported by Rev. James R. Black

(If you are interested in tentmaking, contact the Missionary Board Office, 524 College Avenue, Ashland, OH 44805).

Carmel Church Breaks Ground For First Worship Facility

Carmel, Ind. — Sunday, May 31, marked a significant step in the life of the Carmel Brethren Church, as the congregation broke ground for the construction of its first worship facility.

The Sunday afternoon service was attended by 90, including people from the Carmel area as well as members of other Indiana Brethren churches.

Rev. Jim Miller, pastor of the Carmel Church, presented a devotional message during the service. Using the three parables on lostness in Luke 15, he stressed the need for Christians to recapture a concern for lost individuals. He pointed out that God's concern for lost mankind should be the driving force behind the establishment of

this and every church.

Dallas Evans, moderator of the Carmel congregation and a member since the work began in the fall of 1980, turned the first shovel of dirt. He was followed in turn by Rev. James R. Black, executive director of the national Missionary Board of The Brethren Church; Mr. Ernie Zerbe, president of the Indiana District Mission Board; and Rev. Mark Baker, founding pastor of the Carmel Church. After the official groundbreaking, anyone interested in digging a shovelful of dirt was invited to do so.

For the prayer of dedication, Pastor Miller invited all Brethren pastors in attendance to come and stand

with him. He then asked Rev. Keith Bennett, pastor of the Muncie, Ind., Brethren Church and a former church-planter in Florida, to offer the prayer asking God's blessing on the Carmel work.

The new facility will be built in the form of three connected rectangular units, totaling approximately 3,800 square feet. The largest section (44' by 44') will house the sanctuary/fellowship area, which will seat approximately 150. The two smaller sections (32' by 32' and 32' by 24') will provide room for 8 or 9 classrooms, pastor's study, and restrooms.

The building will be of wood-frame construction with cut stone and cedar siding. Estimated cost of the building is \$220,000. Work is to begin this month (July) with completion expected sometime in the fall.



Above, Indiana District Mission Board President Ernie Zerbe turns a shovel of dirt. At left, some of the 90 people who attended the groundbreaking.

Sunday School Class Helps West Alex's Oldest Member Celebrate 99th Birthday

West Alexandria, Ohio — Anna Miller, the oldest member of the First Brethren Church of West Alexandria, reached her 99th birthday on June 10.

Helping her celebrate this milestone were members of the Faithful Bible Investigators (F.B.I.) Sunday school class, who gave a party for Anna on Sunday afternoon, June 7, at her home.

Anna lives alone and is confined to her home, except for visits to the doctor and occasional short shopping trips. Nevertheless,



Anna Miller with members of the F.B.I. class.

Luella Painter reports that "Annie, as we call her, is a very dear person and a true blessing to be with. You know of her love for the Lord just by being with her. She truly enriches the lives of all who know and love her."

F.B.I. members who joined Anna to eat ice cream and birthday cake were Pastor David Olige, teacher Dan Gilbert, Carol Gilbert, Luella Painter, Ceron Painter, Pauline Jones, Mildred Eubanks, and Martha Williams.

— reported by Luella Painter

I have held many things in my hands, and have lost them all; but whatever I have placed in God's hands, that I still possess.

— Martin Luther

Wayne Lowman of Linwood Church Spends Five Weeks in Bangladesh

Linwood, Md. — Spending five weeks in another country among people of a culture vastly different from one's own can change a person's perspective.

This is what Wayne Lowman, a member of the Linwood Brethren Church, discovered when he spent five weeks in Bangladesh earlier this year as part of a Rotary International Group Study Exchange. Lowman, sports editor for *The York Dispatch* newspaper, made the trip with five other people from central Pennsylvania.

Lowman shared some of his experiences and the pictures he took in Bangladesh with members of the Linwood Church at a luncheon held following the worship service on Sunday, May 3. The occasion was "New Life" Sunday at Linwood. An offering for World Relief was taken following Lowman's presentation.

An article about Lowman's visit to Bangladesh also appeared in the April 11, 1987, edition of *The Evening Sun*, a Linwood area paper. The following quotations, which give some of Lowman's impressions, are taken from that article, written by *Evening Sun* reporter Wanda Murren:

"[The visit] opened a lot of things to me," said Lowman, "I don't think anyone can help but reflect on their own life in a situation like that. . . ."

Two Brethren Get Degrees From the Seminary in May

Ashland, Ohio — Two Brethren students were among the 96 graduates who received degrees at the May 24 commencement ceremony of Ashland Theological Seminary.

Gwen E. Stuart, a member of the Ashland Park Street Brethren Church, received a master of arts degree in pastoral psychology and counseling. Gwen, the daughter of Rev. and Mrs. Robert Holsinger of Ashland, is the director of Park Street's Care Line (a phone counseling service) and attends the Williamstown, Ohio, Brethren Church, where her husband, Keith, is the pastor.

James A. Hayden, a member of the First Brethren Church of Burlington, Ind., received a master of divinity degree. He is pastoring a Church of God congregation in Hayesville, Ohio.

When we first arrived there, it was a total culture shock."

He described his first encounter with street beggars just outside the airport — a small boy leading a blind man. He recalled the horror of seeing cripples on the street deformed by polio, which is still prevalent in Bangladesh. And he



Wayne Lowman (2nd from l.) with a class of elementary students in Dhaka, the capital city of Bangladesh.

talked about the shock of visiting a slum area where human wastes flow in the street and two out of three babies don't live past infancy.

"Those things really shocked me at first, and then towards the end, it was almost easy to turn my head away. That was a sort of defense mechanism, I guess. But if we could build that kind of defense in just five weeks, imagine what it must be like to see that day after day," he said.

Yet despite the human misery he saw there, he was just as struck by the enormous capacity for generosity and hospitality displayed by the people of Bangladesh.

* * * * *

[Lowman sometimes found the extremes in Bangladesh shocking.] In the city of Chittagong, the group visited slums unlike anything he had ever witnessed, but in that same city, he stayed in "one of the most luxurious homes I've ever been in."

Lowman said he discussed this extreme with his host there, the inhabitant of the luxurious home.

"He said, in essence, that he can't give away his life, that he has to provide a good life for his family," Low-

man explained, who said he also found it difficult accepting the class differences.

"They say there is no caste system there, but there certainly is," said Lowman.

His host family in Dhaka, the capital city, had a young servant boy named Jackie. In Bangladesh being a servant is not a job — it is a class, a way of life.

"He did everything for that family. He would sweep the floors, gather laundry, serve tea, run errands. He

was not a slave — he was very free and they treated him well," said Lowman. "But after while I noticed that whenever he joined us in the living room, he never sat on the furniture. So, I asked the one son about it and he said, 'For (Jackie) to sit on the furniture would put him on the same level with us — and he's not.'"

Lowman said he just couldn't accept that attitude, until the son explained what Jackie's life would be like if he weren't with the family. Because Jackie was an orphan, he would have had to live on the streets and probably would not have lived past adolescence — two out of five orphans don't, he said.

"It was really very hard not to judge things by my standards, but I realized I couldn't do that," said Lowman. "And when I was finally able to put my own standards aside and look at it from their point of view, it opened up a lot of things to me."

Lowman, his wife Debbie, and their two pre-school children live in Hanover, Pa. They drive 25 miles each week to attend the Linwood Brethren Church, Wayne's home church. Wayne sings in the choir and Debbie helps in the nursery.

Park Street Church Celebrates 10th Anniversary of Care Line

Ashland, Ohio — Park Street Brethren Church observed June 28 as "Care Line Sunday," in recognition of the tenth anniversary of its crisis intervention, information, and referral telephone service.

The purpose of "Care Line Sunday" was to recognize the Care Line's ten years of faithful service to the community and to honor those who have served as listeners during its ten-year ministry.

All past and present Care Line workers were given recognition during the morning worship service. In addition, Gwen Stuart, the current director of the ministry, gave outstanding service awards to Helen Shively for her ten years as a listener and to Howard Mack and George Snyder for their eight years as listeners on the Care Line.

Following this time of recognition, Dr. Charles Munson, one of the members of the group that founded the

Care Line ministry, gave a message in which he challenged the members of the congregation to reach out to those around them with "no strings attached."

The Care Line was begun June 7, 1977, by a men's Bible study group from Park Street that felt led to reach beyond themselves through some kind of outreach ministry. At first, the telephone was manned 24 hours a day. By calling 289-CARE (2273), people of the Ashland area could receive compassionate listening any time of the day or night.

A decade later, the calling hours are from 7 to 9 o'clock each evening. But the service has grown to include referral services to over 100 professional and volunteer agencies dealing with specific problem areas, as well as a face-to-face counseling center staffed by trained counselors.

As it enters its second decade of ministry, the Care Line continues its



Barbara Lambert listens to a caller while Kimberly Miller waits to begin her shift on the Care Line.

efforts, in the words of Dr. Munson, "to reach out to others with no strings attached."

— reported by Gwen Stuart

Linwood Members Participate In Community Worship Service

Linwood, Md. — Several members of the Linwood Brethren Church had significant parts in the joint worship service of the Union Bridge area churches, held June 21 at the Union Bridge Fire Hall to commemorate the 150th anniversary of Carroll County, Md.

Linwood pastor Rev. Robert Keplinger gave the benediction for the service, and his wife, Dee, directed the Community Chorus. The chorus was accompanied by Linwood member Joan Myers, and nine of the singers — Mary Garver, Dennese Whitney, Judy Sipes, Shirley Garber, Carol Keplinger, Buckey Garber, Robert Whitney, Tom Keplinger, and Rev. Keplinger — were from the Linwood church. In addition, Larue Sipes gave the children's story during the service and Robert Green and Ray Pittinger served as stewards — all three from Linwood.

The sermon for the service was delivered by Ken Steward, a member of a United Methodist Church in Wheaton, Md., who did a portrayal of Robert Strawbridge (1732-1781), the first preacher of Wesleyan Methodism in America. In addition to his message during the community worship serv-

Ft. Scott Church Gives Party For Oldest Active Member

Ft. Scott, Kans. — Fort Scott Brethren threw a surprise party for Mrs. Edith Culp following the mid-week service on Wednesday, June 17, to help her celebrate her 83rd birthday.

Mrs. Culp is the oldest active member of the Fort Scott Brethren Church and has been a member of the congregation for more than 50 years. She continues to serve the Lord and her fellow Brethren, often keeping her younger "Sisters" on the run to stay up with her.

She is church financial secretary, secretary of the W.M.S., and attends district and national conference as a delegate whenever possible. She has

ice, Steward strolled around Union Bridge in the afternoon, preaching on the street corners and wherever people were gathered, using the brogue of Strawbridge's native Ireland. According to Pastor Keplinger, Steward was an excellent speaker and did a very good job of portraying an early circuit-riding preacher.

In reflecting on the community worship service, Pastor Keplinger added, "Truly it was a good experience, and we were glad that we were able to participate."



Edith Culp and Randy Earnest, one of her church "grandchildren," prepare to eat birthday cake.

supported the church spiritually, physically, and financially for many years and is an inspiration to the members of her congregation.

— reported by Marilyn Minor

World Population, which reached five billion in July according to the United Nations, will increase by another 1.2 billion by the end of this century, according to projections by the U.S. Census Bureau. Most of this growth will occur in the poorer countries of the world, especially Africa, the Middle East, and Latin America. This phenomenal population explosion confronts the church with an urgent challenge for world evangelization.

Brethren in Indiana Celebrate Hundredth District Conference

Shipshewana, Ind. — The Indiana District Conference convened at the Brethren Retreat Center in Shipshewana on June 12, marking the one-hundredth time that Indiana Brethren have gathered for fellowship and to conduct district business.

Highlights of the two-day event were a district birthday party, a choir fest, a hog roast, and a W.M.S. style show that traced Brethren women's dress through the years.

The theme for the conference was "Separated But Not Isolated," based on John 17:13-19. District Moderator

Ron Waters, pastor of the Burlington First Brethren Church, challenged the delegates and guests to be both separated and involved.

In his recommendations, the moderator called upon the district churches to make a study of the separated life during the coming year. He also challenged each congregation to take one moral issue, spend time doing an in-depth study of that issue, then prayerfully take action to provide a Christian influence with regard to that issue in the community. Reports of these actions are to be brought to

next year's conference.

Rev. Bill Kerner, supervisor of Brethren Home Missions — the keynote speaker for the gathering — gave further emphasis to the conference theme.

Noteworthy items of business included acceptance of a new district constitution, and the merger of the northern and southern BYC groups into one organization under the jurisdiction of the district Ministry of Christian Education. Officers elected for the coming year are Rev. Kenneth Hunn, moderator-elect; Rev. Dan Gray, secretary; and Rev. Alvin Grumbling, treasurer. Rev. Gene Ecklerley, moderator-elect for the past year, is the new moderator.

— Rev. Jim Miller

Pittsburgh Brethren Say Farewell To Pastor and Mrs. Norman Long

Pittsburgh, Pa. — Members of the First Brethren Church of Pittsburgh said good-bye to Pastor Norman D. Long and his wife, Kay, at a farewell dinner held May 17 in the church social room.

The dinner also provided the congregation an opportunity to express their thanks and appreciation to Pastor Long for his many acts of kindness and his care for their spiritual welfare during the 14½ years he served the church. According to reporter Lillian D. Bowers, "Pastor Long will always be remembered [by the congregation] as a loving and spiritual leader."

At the dinner the Longs were given

a clock made by church member Carol Watson and inscribed by many of the other members; a plaque; and other gifts. In addition, a friend of the congregation made a new sign for the church which perhaps captures the essence of Pastor Long's ministry at First Brethren. It reads, "From the Heart of the Father to the Heart of Pittsburgh."

Rev. Long is studying to be a chaplain at a Pittsburgh hospital. He has had training in the Pittsburgh Veteran's Hospital, where he works part time, but he will need additional intensive training elsewhere.

— reported by Lillian D. Bowers

Midwest Conference Held June 26-28 at Fort Scott

Fort Scott, Kans. — Brethren of the Midwest District held their district conference June 26-28 at the Fort Scott Brethren Church.

Seventeen lay delegates and four ministerial delegates took care of district business and enjoyed times of inspiration and fellowship.

Speakers for the conference were General Conference Moderator Warren Garner; Dennis Sigle, pastor of the Derby, Kans., Brethren Church; and Reilly Smith, pastor of the Mulvane, Kans., First Brethren Church. Fellowship activities included three great dinners at the church and a tour of the old fort in the city.

Moderator G. Emery Hurd conducted the business sessions. Officers elected for 1987-88 were Reilly Smith, moderator-elect; Cindy Smith, secretary; Ora Adams, treasurer; and Marilyn Minor, assistant secretary/treasurer. Rev. Jim Koontz, pastor of the Ft. Scott Church, became the new moderator.

The Midwest District BYC also met in conjunction with the conference for the second straight year, with 23 young people in attendance. BYC officers for 1987-88 are moderator Toby Wehrman, vice-moderator Peter Holmes, secretary Dixie Wehrman, and treasurer Andi Perrine. Pastor Emery Hurd will serve as BYC ministerial advisor. Lay sponsors are Floyd Minor and Todd and Chris Showalter.

— reported by Cindy Smith



Pastor and Mrs. Norman Long standing beside the new sign on the front lawn of the Pittsburgh First Brethren Church.

Photo by James Gilardi.

Prayer is measured by depth, not length.

From The



Grape Vine

When the **Cheyenne, Wyo., W.M.S.** had its Mother-Daughter Tea May 12, among the 28 ladies and children present were representatives from five generations of one family. The five were great-great-grandmother Delphia Clark, great-grandmother Alice Tharp, grandmother Delphia Johnson, mother Crystal Tatum, and son Lloyd Tatum.

Missionary candidates **Tim and Jan Solomon** of Sarasota, Fla., recently adopted their second child, a son, Stephen Timothy.

The **Masontown, Pa., Brethren Church** hosted a picnic for the Highland, Cameron, and Quiet Dale Brethren Churches June 14 at the German Masontown Park, with a covered-dish

Masontown Church Welcomes New Pastor and Family

Masontown, Pa. — The congregation of the Masontown Brethren Church held a welcome dinner and program on Sunday, March 8, for their new pastor and his family, Rev. Russell C. and Mrs. Sylvia King and son, Mathias.

Ted Beal offered the invocation for the program, which took place at 12:30 p.m. in the social room of the church. Pat Logan, moderator of the congregation, gave the welcome and introduced guests. Special selections were presented by the adult choir under the direction of Susie Corcoran, and by the primary department of the Sunday school.

Committee members who planned the event were Clara Andrews, Sandy Dils, Virginia Wilson, and Nancy Wilson.

Rev. King is a 1985 graduate of Ashland Theological Seminary. From January 1984 to February 1987 he pastored the Garber Brethren Church in Ashland, Ohio. The King's son, Mathias Noble, was born February 6, 1987.

— reported by Mary M. Davis

dinner, games and vespers.

HOMELESSNESS: Activities About People Who Are Homeless is the most recent publication of **Brethren House Ministries** of St. Petersburg, Fla. The pupil's book contains 14 activities for teen-age or pre-teen students to work through that will enable them to better understand who the homeless are, why they are homeless, what it's like to be homeless, what they can do, etc. A teacher's guide provides additional

information and directions for some of the student activities. The teacher's guide is \$1.00 and single copies of the pupil's book are \$4.00, with reduced prices for quantities. The books are available from Brethren House Ministries, 6301 56th Ave., N., St. Petersburg, FL 33709.

The **Pleasant View Brethren Church** of Vandergrift, Pa., reports that it held a prayer vigil March 6 and 7, during the World Day of Prayer.

In Memory

Harry H. Miller, 93, June 24. Member for 74 years of the First Brethren Church of Gratis.

Evelyn Parker, 60, June 6. Member of The Brethren Church in New Lebanon. Services by pastors Robert Dillard and Mike Purdy.

Trela N. Thompson, 76, May 31. Member for 45 years of the First Brethren Church of South Bend. Services by Rev. Dan Cavinder.

Veronica Kite, 79, May 22. Member of the Highland Brethren Church. Services by Rev. Carl Phillips.

Beulah M. Moore, 68, May 20. Member of the First Brethren Church of Waterloo. Services by Lynn Mercer, pastor.

Anna Bucy, 94, May 15. Member, deaconess, and Sunday school teacher for many years of the First Brethren Church of Cumberland. Services by Rev. Ralph Mills and Rev. Ronald Beachley.

Mrs. Ferda Riddle, 94, May 13. Member for 78 years and oldest member of the Tiosa Brethren Church. Services by Rev. Don Peters, pastor.

Frank Klinger, April 22. Member of the First Brethren Church of West Alexandria. Services by David S. Oligee, pastor.

Goldenaires

Alfred and Lucille Morris, 50th, July 3. Members of the Mt. Olive Brethren Church.

Alvin and June Brown, 50th, June 6. Members of the First Brethren Church of Waterloo.

Art and Babe Boldt, 55th, June 6. Members of the First Brethren Church of Waterloo.

Roy and Louise Kendall, 50th, May 16. Members of the Loree Brethren Church.

Weddings

Waiva Corwin to Irvin Taylor, June 28, at the First Brethren Church of Bryan; Marlin McCann, pastor, Fred Brandon, and Jimmy Stewart officiating. Bride a member of the Bryan First Brethren Church.

Jeanine Kasper to Phillip Whittington, June 27, at the First Brethren Church of Bryan; Marlin L. McCann, pastor, officiating. Groom a member of the Bryan First Brethren Church.

Amy Y. Fisher to David R. Myer, June

20, at Bringhurst Methodist Church. Groom a member of the Flora First Brethren Church.

Elain Hensley to Gregg Brelsford, June 20, at the Mt. Olive Brethren Church; Marlin L. McCann, Keith Hensley, Dick Blackwell, and Ronald W. Waters, pastor, officiating. Groom a member of the Ashland Park Street Brethren Church; bride a former member of the Mt. Olive Brethren Church.

Joni Susan Craft to Michael Alan Summe, June 13, at the First Brethren Church of Flora; Alvin Grumbling, pastor, officiating. Bride a member of the Flora First Brethren Church.

Julie Millhouse to Jay Hurder, June 13, at the Milledgeville Brethren Church; Brad Hardesty, pastor, officiating. Bride a member of the Milledgeville Brethren Church.

Diane Yochem to Brent Peters, June 6, in Mt. Carroll, Ill. Groom a member of the Milledgeville Brethren Church.

Jean Marie Shellenberger to David Lance Goen, May 29, at the First Brethren Church of Pleasant Hill; Robert Westfall pastor, officiating. Bride a member of the Pleasant Hill First Brethren Church.

Tammy Stratton to Joe Sines, May 23, at the First Brethren Church of Bryan; Marlin L. McCann, pastor, officiating. Bride a member of the Bryan First Brethren Church.

Larkin Wise to Darrell Chappuis, May 16, in Archbold, Ohio. Groom a member of Bryan First Brethren Church.

Patricia Sickles to Scott Luther, May 16, in Marengo, Ill. Groom a member of the Milledgeville Brethren Church.

Stephanie Morris to Dan Huff, April 25, at the First Brethren Church of Waterloo; Lynn Mercer, pastor, officiating. Groom a member of the Waterloo First Brethren Church.

Membership Growth

Muncie: 2 by baptism

Sarasota: 9 by baptism

Masontown: 2 by transfer

Mt. Olive: 2 by baptism, 1 by transfer

Pittsburgh: 2 by baptism, 1 by transfer

Park Street: 7 by baptism, 16 by transfer

New Lebanon: 2 by baptism, 4 by transfer

West Alexandria: 4 by baptism, 7 by transfer

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

GOD'S PROMISE

When God created the world, He made a beautiful garden. It was the home of the first man and woman, Adam and Eve. They were very happy in the Garden of Eden, until one day when they listened to Satan.

Satan hates God and he was jealous of Adam and Eve. He tricked them into disobeying God. Read chapter 3 of Genesis and you will find out how he tricked them.

When Adam and Eve disobeyed God, they sinned. (Doing wrong is called sin.) God had to punish their sin, so He sent them out of the lovely garden. From that time on, they and all mankind would have to work hard to get food and clothes and shelter, and at the end of life they would die.

But God is a loving God, and with the punishment He gave a promise — the promise to send One who would bring forgiveness for sins and give us eternal life with God. So even though people lied and stole and hurt one another, God planned to keep His promise.

Matching

A. Draw lines to match the first column with the correct answer in the second column.

- | | |
|---------------------------------|-------------------|
| 1. The first man | a. Sin |
| 2. The first woman | b. Adam |
| 3. The one who doesn't love God | c. Eve |
| 4. All wrong | d. Garden of Eden |
| 5. Man's first home | e. Satan |

Garden Markers

C. These sentences might be said by a helpful child. In the sentences you will find words that sound like the names of flowers or vegetables. Write the names on the garden markers.

1. With my two lips I will speak kindly. 2. I will turn up the light for you. 3. Let us help you. 4. I want to p(l)ease you. 5. I will arrange the rows of chairs.

True or False

B. Read each sentence. If the sentence is right, circle the letter under TRUE. If the sentence is wrong, circle the letter under FALSE.

	TRUE	FALSE
1. God made all things.	p	s
2. Satan loves God.	t	r
3. God loves us.	o	e
4. Satan tricked Adam and Eve.	m	n
5. Adam and Eve disobeyed God.	i	a
6. Sin is doing what is right.	u	s
7. God sent Adam and Eve from the garden.	e	t
8. God promised to send One who would bring us forgiveness.	s	d

Now, write the circled letters on the lines to complete this sentence.

God always keeps His _____.

Women Meant to Serve

Woman's Missionary Society

1
8
8
7
-
1
9
8
7

COME CELEBRATE 100 YEARS!

THURSDAY at CONFERENCE

- Fellowship and Birthday Luncheon
- Thank Offering Ingathering in Memorial Chapel
- Evening Inspirational Service with Dr. Ruth Tucker and the W.M.S. Choir

ALSO

TWO
W.M.S.
QUILTS

CENTENNIAL
BOOK
FAITH AND FORTITUDE

MEMORABILIA
DISPLAY



C
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DO YOU WANT TO HELP WITH THE REMODELING OF THE NATIONAL OFFICES?

THERE ARE FOUR WAYS YOU CAN DO SO.

A. Brethren Properties, a limited partnership, is looking for individuals interested in investing in the ownership of the buildings at 524 and 530 College Avenue. Investments are possible for as little as \$200 down and \$100 a year for eight years.

B. Brethren Properties is also borrowing some of the reconstruction funds from individuals on one- to fifteen-year notes.

C. The Brethren Church has borrowed funds to purchase some needed office equipment. We are looking for individuals, S.S. classes, W.M.S. or Laymen groups, and congregations to help the church purchase this furniture for the common good of all boards. Items purchased include:

- | | |
|---|-------------------------------|
| 11 desks, average cost \$550 | 1 sound amplifier, \$150 |
| 8 computer stands, average cost \$175 | 1 small refrigerator, \$130 |
| 1 set of table and chairs, \$150 | 1 small microwave, \$130 |
| 3 four-drawer fire files, \$650 each | 4 tables, \$60 each |
| 3 sets of sound panels to divide reception areas, \$550 per set | 40 stacking chairs, \$17 each |
| 20 mini-blinds for windows, \$75 each | 4 file cabinets, \$100 each |
| | 4 bookcases, \$60 each |

D. The Brethren Church has also set up a fund to help subsidize the lease amounts paid by the various boards. Gifts to this fund will be distributed to the boards in proportion to the amount of rent they pay.

Persons interested in options A. or B. can write Brethren Properties, 524 College Ave., Ashland, Ohio 44805. Gifts for items C. and D. can be sent to The Brethren Church, 524 College Ave., Ashland, OH 44805. Please be sure to clearly indicate the purpose of your gift.

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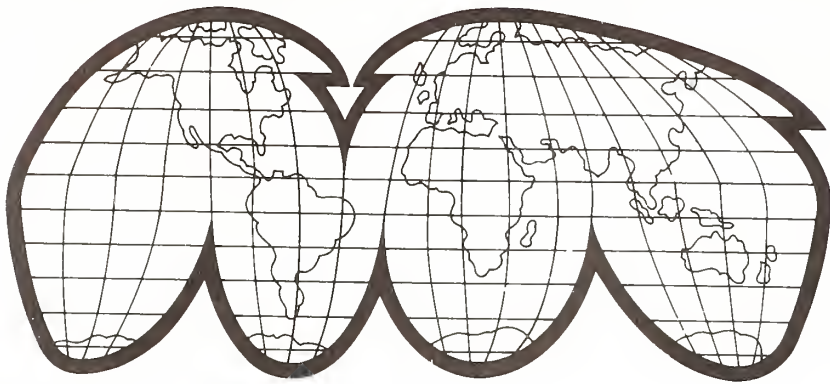
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Brethren at Prayer During General Conference

Developing a Global Vision



by
**John
Maust**

Love Your Neighbor

IT WAS early one morning in Wheaton, Illinois. I had just walked onto the balcony of my apartment and was gazing lazily toward the apartment complex next door, when I saw something that made a lasting impression on me.

A bony Asian woman, wearing sandals and a long black gown, walked outside the building carrying a dishpan full of water. She squatted on the grass and there began bathing her face and hands.

The scene made me blink. This Southeast Asian refugee lived less than 50 yards away. But she seemed more foreign to me than a Vietnamese rice paddy.

Yet this woman was my neighbor. She was radically different from nearly all my other neighbors here in middle America, but she was my neighbor.

A change in definition

Within the past two decades, the definition of neighbor has changed drastically in most parts of the United States. It used to be that "neighbor" meant someone you grew up with. A neighbor was a person who looked, talked, and dressed like you.

But the homogeneous neighbor principle no longer holds true. Poverty, wars, and revolutions created a generation of refugees — many of whom came to the United States.

We think of the Cubans in Florida, the Mexicans in Texas and California, and the thousands of Nicaraguans, Salvadorans, and Hondurans scattered around the coun-

try. And what about the thousands of refugees from Southeast Asia, like my Illinois neighbor?

The United States is essentially a nation of immigrants, of course. But these more recent arrivals, for better or worse, haven't blended in quite as rapidly as those did in generations before.

Because so many people speak Spanish in Miami, there are actually stores with signs in the windows that say, "English spoken here." Upset by all the Latin Americans in Miami, a barber bitterly told me, "I won't give them [Latins] the satisfaction of learning Spanish."

Worse yet, a recent *Los Angeles Times* article described a growing prejudice against Latins in the Deep South. Writer David Treadwell described a Mexican-American man and his wife, living in a small town in northwest Georgia, who were accosted by two men on Main Street. "On this side of town, we kill niggers and Mexicans," the men said. "Mexicans are niggers that don't talk plain."

During his four years in town, the Mexican-American experienced a cross-burning on his front lawn and was threatened at gunpoint by neighbors. Neighbors? These Georgians didn't fit the description Christ had in mind.

Who is my neighbor?

Scripture teaches, "Love your neighbor as yourself." When an expert in the law asked Christ, "Who is my neighbor?" Jesus gave him an unexpected answer.

Interestingly, Jesus didn't point to fellow Jews. He described the "Good Samaritan," someone from a people group very different from and bitterly hated by the Jews.

In other words, Jesus was saying, "neighbor" has nothing to do with race or culture. Followers of Christ are to love all people as themselves. That teaching is especially relevant to us today.

We live in what many writers call a global village. One nation's economy depends on another's. Modern communications and the ease of travel combine to draw peoples together.

We could try to forget the rest of the world, but we would only be fooling ourselves. Today the world is coming to us. For instance, people who never cared one bit about Cuba, Cambodia, Mexico, or Nicaragua now find many people from those very countries living near their doorsteps.

Being a World Christian

We Christians need a new perspective on the world. Some people call this being a "World Christian."

Being a World Christian means loving neighbors both inside and outside this country. We see the Iranians or Lebanese on television, and we pray for them. We see people's physical need in lesser developed countries, and we seek ways to share with them out of the abundance God has provided us.

When Washington politicians talk about doing things "in our national interests," we remember that people in other countries — equally loved by God — have interests too.

We make an effort to understand and befriend people from other cultures, and we share our homes and Christ with them.

Recently my wife Elsa, a Peruvian, visited our friend, Renee, from Michigan. Afterwards, Renee wrote back, "I was blessed with a special feeling of kinship toward you. . . . Our language barrier really wasn't such a barrier, since we're women, mothers and Christians — so much in common."

Besides being biblical, loving a neighbor from another culture becomes one of the richest, enjoyable experiences we can have. [†]

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Cover

"Pray Without Ceasing" was more than a theme at General Conference in August. During the week, Conference attenders didn't just hear messages about prayer. They spent time praying — in a week-long prayer vigil and in special seasons of prayer during some of the Conference sessions. Pictured are groups of Brethren at prayer during the opening worship service — with the Conference logo superimposed over them. Photographs are by Rev. Ronald W. Waters; cover design is by J. Howard Mack.

Answers to Little Crusader Page:

Teachers — 1. father, mother; 2. guardians, trustees; 3. Your own answers.

Games and Sports of Bible Times — 1. hide and seek; 2. tag; 3. races; 4. ball games; 5. chess; 6. wrestling; 7. dolls; 8. dominoes.

Moderator's Address to the 99th General Conference of The Brethren Church

By Warren K. Garner

What I would like to do in this message is take advantage of the unusual opportunity of a moderator being able to explain the results of his recommendations. Therefore, this presentation will be in three parts — a review of 1986-87 (which in part responded to my 1986 recommendations), several new recommendations, and, in closing, my views of the spiritual state of the church as revealed in the prayer survey.

Let me list some of the recommendations of a year ago and their present status.

1. Encourage congregations to have 100% subscribers to the EVANGELIST. It is good to note that there are four more congregations in that category than there were a year ago.

2. It was recommended that an Editorial Board be established for the EVANGELIST. The first meeting of that board will be held this week.

3. Adopt an ethics statement for pastors and churches. The Conference a year ago referred the ethics statement to the Ministerium for action. Since there is a revised statement in the delegate packet, I presume a recommendation will be introduced this week.

4. There was a recommendation to revise the General Conference Executive Council [GCEC] based on geographical distribution rather than the role each member is to play. This was referred to the Polity Committee. Their recommendation will be a business item today.

5. That a study be done to determine why Brethren pastors are seeking pastorates outside the denomination. It is my understanding that a seminarian has begun this study.

6. That a Fraternal Relations Committee be appointed. A report on the activities of this committee will come later in one of the sessions.

7. That Triads of Love of congregations be established. The success of this recommendation will have to be evaluated by those who participated in it. The sketchy reports I have received have been positive.

8. That every Brethren church conduct a 24-hour prayer vigil at the time of the 1987 World Day of Prayer. Participating in the vigil was a new experience for me, but one I found especially rewarding. It is an activity that should be continued, if based on the positive responses I have received. For those participating for the first time, much was learned. Succeeding vigils would and should involve more people. Most important, it should be continued because not only does it bring us closer to God, but it provides us with a feeling of unity that no other activity in the church does.

Board of Evangelism: As authorized by this Conference a year ago, the responsibilities of this board were assigned to the Director of Pastoral Ministries.

What else happened this year?

It is difficult to place some of this year's happenings in order of importance, but since we are in a people activity, let me address some personnel changes. We have already recognized Brother Bill Kerner for his service. His resignation placed in the hands of the GCEC a responsibility to seek a successor. A Search Committee was appointed. This committee recommended two candidates to the GCEC. A sub-committee of



Moderator Warren Garner behind the lectern, where he spent a good part of Conference week.

GCEC interviewed the two candidates and recommended to the total GCEC Rev. David Cooksey, pastor of the Lanark, Ill., Brethren Church. His formal installation will take place on Friday.

Another personnel change resulted from the necessary belt-tightening of the Publishing Company. The office of Director of Denominational Business became less than half time. Sterling Ward found other employment. Mike Drushal stepped in as a consultant to coordinate the planning of General Conference.

Renovation of church offices

Along with these personnel changes came the renovation of all the National Offices. Many of you arrived yesterday in time to attend the dedication of the renovation of the church offices. This was a major enterprise and surprise during this

past year. If you have not seen them, you must do so. I am sure you will enjoy the new look. Let me re-emphasize an earlier note of appreciation to Dr. Jim Hollinger. He was deeply committed to this project, which was virtually a one-person effort. He coordinated the day-to-day reconstruction. His resourcefulness, his giving of his time, and his heading up Brethren Properties, which raised the finances to do the job, have accomplished what it would have taken years for the usual committee process to finish.

Forum on the Future

Another activity that took place this year which utilized human resources was the Forum on the Future of The Brethren Church held in Columbus, Ohio, in March. This was not a direct action of the GCEC, but its value may be seen yet this morning during the business session. The Forum gave 125 interested Brethren an opportunity to raise questions and seek solutions to problems in our church.

Another activity of value to Brethren was a two-day meeting on the mission of the church planned by the Brethren Encyclopedia, Inc. The GCEC, per se, was not involved in this planning. It is Dr. Joe Shultz who should receive the appreciation of the denomination for his vision in seeing the value in the formation of that group and for the publication —

The Brethren Encyclopedia. This work, which many of you have copies of, has significant historical value to the movement begun by Alexander Mack. The bringing together of the five major denominations within the Brethren movement is significant.

Now that the encyclopedia is a finished product, the group is continuing to meet and support other publications. The most recent one is the work of our moderator-elect, Dr. Dale Stoffer, on the history of the Brethren. In the meeting I attended, plans were initiated to not only support other publications, but to hold meetings with larger delegations present. I again wish to express my appreciation to President Joe Shultz for his time, and the energy he spent on developing these fraternal relationships. Also, thanks must be expressed for the resources, both personal and institutional, which he has provided to support this activity.

Still another formal activity which I was privileged to attend was the ordination of Rev. Ron Williams, pastor of the Brethren Fellowship of the Savior. Helen and I, along with several representatives from national headquarters, were present to witness, enjoy, and participate in this ordination service and the reception which followed. The enthusiasm of this congregation and their witness to the Lord is a light on the hill which could guide many

of us. This, no doubt, was one of the high points of my year as moderator.

My sincere hope as you hear these comments is that you hear what has happened during this year and that you realize these accomplishments were the result of the efforts of many people who are willing to serve their Lord through the positions they hold. Without these willing hands, nothing could have been accomplished. There is still much to be done. We need to take the blinders off, end the myopia, share our strengths, and be eclectic — that is, take the best of what others have to offer to strengthen our programs in order to continue the mission of our church.

Recommendations

Now let me make several recommendations. In developing these recommendations, there was a certain sense of excitement — I hope sufficient excitement to generate enthusiasm that will continue when we get back home. Sometimes the pressures of home/job responsibilities overshadow the inspiration and action of General Conference. There is virtue in a General Conference moderator generating recommendations because hopefully they will move us toward thinking about aspects of church life that need attention. It is this feeling that leads me to my first recommendation.

1. My first recommendation is that The Brethren Church develop a program that will increase togetherness in operation, belief, and accountability at local, district, and national levels.

At the moment we have to admit to being a confederation of churches, similar to the government originally formed by the founding fathers of this country — a relationship that implies little central authority, but a lot at the local level. A former moderator wrote, "If the government could not function that way, can the church?" There are congregations that hold strictly to trine immersion, others accept believers' baptism. We have congregations that hold strictly to the Threefold Communion, others that do not. We have congregations whose contributions to the work of the national office are in direct proportion to their approval of actions



Moderator Garner enjoys a lighter moment during Conference week on Tom McConahay's "bike," while Tom keeps a hand on the cycle lest the moderator flee into the night to escape his responsibilities.

taken. What national organization do any of us hold membership in without paying an annual fee? Yet we permit local churches to meet their apportionment when they can.

The *Manual of Procedure* clearly states that the General Conference "shall have no power to interfere with the work of any local church nor with the work of the several District Conferences." The *Manual of Procedure* states that a District Conference may elect one or more District Evangelists whose duty is to work with the local congregations, but may not impose anything that is inconsistent with the "autonomy" of the local church.

Local congregations are managed by persons like you and me, whose primary time and effort are given to our chosen occupation, so the necessary time or expertise may not always be available. Pastors do the best job they can, but they have to rely on either the District Evangelist, his equivalent, or the Director of Pastoral Ministries. The ratio of District Evangelists/Director of Pastoral Ministries to local pastors is low, which means they tend to accommodate emergency needs only. Just as important is the fact that a local pastor does not have to be accountable to anyone outside of the immediate congregation.

"It is my suggestion that a more concrete and realistic base such as average attendance be used to describe the strength of the congregation."

Another aspect of togetherness and accountability is the prodding we frequently need as a chair of a committee to carry out the tasks of that committee. We will elect new committee members this week. The chair may be a new or inexperienced member of that committee, but in most cases, the duties of that committee are found in the *Manual of Procedure*. The continuity is found in old members. The GCEC has authority to modify their duties, but in the final analysis, seeing that their jobs are getting done rests in the hands of the national moderator, who is, in effect, a volunteer. Such responsibilities need to be placed in the portfolio of a staff person — someone who has time to carry out

such responsibilities to see that we are moving forward.

2. Four recommendations that simply reinforce ones previously approved by General Conference. They are: (1) Encourage congregations to have 100% of the membership subscribe to the EVANGELIST. (2) Continue the Triad of Love program that was started this year. This has been an organizational year for many of the Triads (or in some cases the Quads), but the ones in which our local congregation was involved were appreciated. (3) Continue the prayer vigil over the World Day of Prayer weekend. (4) Continue to encourage reading the Bible through once a year.

3. We need to be more vocal on some of the social issues of the day. It is my recommendation that the Social Concerns Committee recommend a position on some of the social issues of the day, such as abortion, pornography, and homosexuality. If this delegate body cannot come to grips with these issues, the next generation will know their heritage to be based on inaction rather than action. In the 1986 report of the Social Concerns Committee there was some expression that they were moving in this direction. This year's report may have more.

4. It is my recommendation that the appropriate committee be asked to study the definition of membership. The terms inactive and active membership are used in most congregations to distinguish between two groups of people. Active membership does not have a denominational definition. Some "active" members are miles away from the home congregation but maintain their "active" status by an annual contribution; and I'm sure other criteria are adopted. It is my suggestion that a more concrete and realistic base such as average attendance be used to describe the strength of the congregation. These are the individuals who do the work, are present at church services, make the major contributions and decisions. This would have an effect on how we view the traditional church membership, and the baptism that has preceded it.

5. My final recommendation also suggests assignment of a task to a

committee. Let us have the appropriate committee review the duties and design of the Spiritual State of the Churches Committee. The only time this committee can legitimately meet is during General Conference, and then only if a majority of the district moderators are in attendance.

It is the national moderator's responsibility to convene the group, but realistically it has become a one-person report. So what I am about to say about the spiritual state of the church will be heard for the first time by you as well as the committee.

Spiritual State of the Churches

Since the theme of this Conference is prayer, it seemed appropriate that the Spiritual State report emphasize the prayer and devotional life of Brethren. Many of you — 1,065 lay people and 52 ministers — participated in a survey of prayer/devotional activities of Brethren through your home congregation. No attempt was made to record which congregations responded or the percent of any congregation. Individual pastors may have done this. Since some questions were not answered, the percentages I use assume that those who did not answer the questions would have had the same answer in proportion to those who did.

For example: As I said, 1,117 people completed some part of the survey. Of those, 822 answered the question, "Do you have a regular daily devotional time?" So when I say that 71.7% answered that question "yes," the assumption is made that the other 295 responded in the same ratio. My friend Ralph McBride may squirm a little at the loose use of these statistics.

Now let me share some statistics with you. The age of the respondents was unevenly distributed, with the smallest number of responses from the 21-25 age group and the largest from the over 65 group.

The most popular daily devotional help is the Bible, with 54.5% reporting its use. *Our Daily Bread* was next, with 37.5%, and the *Upper Room* a distant third with 8%.

How much time is spent reading the Bible in devotions? Sixty percent of the respondents spend some time

in personal devotions each week. Of that group 40% spend at least one hour per week. Another 36% spend a half hour or more per week in personal devotions.

The prayer habits are just as gratifying: 95% of the respondents pray at times other than meal times; 71.7% pray in public places such as restaurants and work places. Five percent of the respondents spend at least one hour per day in prayer. Another 59% spend 15 minutes or more in prayer each day.

What about mid-week services? The respondents report that 87.7% of them attend a church where there is a regular mid-week prayer service. Of those saying that such a program exists in their church, only 37.2% attend on a regular basis.

When asked whether the individual had prayer with someone inside or outside of the congregation, the percents were about equal, 17.1% versus 17.7%. Do Brethren do any reading on prayer? Within the last six months, nearly two-thirds of the respondents said they had read an article or book on prayer.

Fifty-two percent of the respondents said that they participate in a weekly Bible study. Of these, a little over half were in Bible study groups with members of their congregations only.

It is gratifying to know that the most popular religious reading material of the Brethren is the national publication of our church, the EVANGELIST; 37.1% listed it while 21.1% mentioned *Guideposts*, 10.8% *Deci-*

sion; and 7.1% *Woman's Outlook*. Other periodicals mentioned were *Moody Monthly*, Sunday school materials, *Focus on the Family*, *Campos Life*, and *Christianity Today*.

Two open-ended questions were directed at finding out what the respondents felt were the benefits and obstacles of prayer. In the collating of this material, we tried to see common elements in the responses, so we developed these categories.

The benefits of prayer as stated by many of you are:

Brings me closer to God.
Gives me peace of mind, inner peace, comfort.
Strengthens my spiritual life.
Prayers are answered.
Gives me positive state of mind to meet daily situations.
Relieves tension.
Wisdom — more sensitive to other's needs.
Help in family relations.
Improves my self worth.
Helps me express feelings more openly.

The deterrents to prayer that were listed include the following:

Lack of time.
Lack of discipline/low commitment.
Interruptions/distractions.
Busy-ness.
Home demands, job demands, lack of faith.
Not sure what and how to ask.

What do all these numbers say about the prayer life of Brethren? Since there was no control group, one can only conjecture that it is good. I am pleased to know that so

many of you have daily devotional time, pray regularly, and find it comfortable to pray in public places. The average Brethren prays 4.7 times per day.

Room for improvement

What do we need to do? Certainly there is room for improvement. With sixty percent of us spending about one hour per week in devotional time, some priorities need to be reviewed. That breaks down to 14 minutes per day.

Mid-week services seem to be a low priority for many of us. Actually two-thirds of us do not attend on a regular basis. This suggests that time of day may be a problem, method may be a problem, or it is simply that I am the problem.

We are over the 50% mark for those who participate in a regular Bible study, but again there is room for improvement. It can't be content, but whatever the reason, people need to be involved in trying to find solutions.

My prayer this week is that those who are having the difficulties mentioned above be helped to overcome them.

In my presentation to several district conferences, I referred to the statement of Frank Laubach, the literacy expert of some years ago. I heard him say that he has tried to condition himself to think about God once every minute. That is the goal each of us needs to strive for as we try to increase our walk with Him. [†]

Conference Action On The Moderator's Recommendations

The following action was taken by General Conference on Moderator Garner's five recommendations. (Only the essence of each recommendation is given here; see the moderator's address above for the complete recommendations.)

Recommendation 1, that The Brethren Church develop a program to increase togetherness, was accepted and referred to the Polity Committee, with a report, including possible means of implementation, to be made at the 1988 Conference.

Recommendation 2 — which reinforces previous recommendations concerning 100% EVANGELIST subscriptions, the Triad of Love program, World Day of Prayer, prayer vigils, and daily Bible study — was adopted.

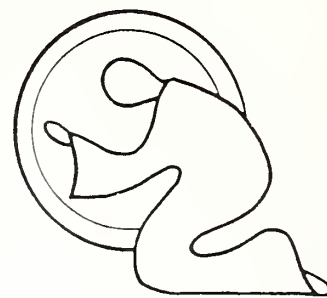
Recommendation 3, that the Social Concerns Commit-

tee recommend a position on some of the social issues of the day, was adopted, including the Executive Council's further recommendation that the Social Concerns Committee be requested to submit articles on one or more of these issues for inclusion in THE BRETHREN EVANGELIST during the coming year, and that the committee make a report to the 1988 Conference.

Recommendation 4, that an appropriate committee be asked to study the definition of membership, was adopted, with the Executive Council empowered to appoint a committee to investigate this issue and bring a report to the 1988 Conference.

Recommendation 5, that an appropriate committee review the duties and design of the Spiritual State of the Churches Committee, was changed somewhat by Executive Council, which recommended that the succeeding moderator continue to work to find an effective method to determine the Spiritual State of the Church. Executive Council's recommendation was adopted by Conference.

A Report of the 99th General Conference of The Brethren Church Held August 3-7, 1987, in Ashland, Ohio



"Pray Without Ceasing," that was the theme of the 99th General Conference of The Brethren Church held last month in Ashland, Ohio. During the week Brethren heard about prayer, thought about prayer, talked about prayer, and, perhaps what is more important, spent time in prayer — in special seasons of prayer during Conference sessions and in a week-long prayer vigil.

But Conference week was also a time for celebration, for this General Conference marked the 100th anniversary of the Woman's Missionary Society of The Brethren Church. The celebration of this

milestone reached its peak on Thursday, with a W.M.S. Birthday Luncheon for the women at mid-day and a W.M.S. 100th Anniversary Inspiration Service for the entire Conference in the evening.

On this and the following several pages is a report of this year's General Conference, with a special pictorial account of the W.M.S. Centennial Celebration on pages 12 and 13. This report was prepared by the EVANGELIST editor with help from other writers as noted. Conference photographs, except where noted otherwise, were taken by Rev. Ronald W. Waters.

Conference Business Sessions

The two business items that generated the most interest and discussion during this year's Conference business sessions occurred at the beginning and the end of Conference. They were a change in the way members are elected to the General Conference Executive Council, and a change in location for the 1989 General Conference.

The change in the way members are elected to Executive Council was one of the first items during the Tuesday morning business session. According to the new plan, presented by the Polity Committee and approved by the Conference, delegates will no longer elect Conference officers as such, except the moderator-elect (who will serve successively as moderator-elect, moderator, and past moderator). Instead, they will elect to the Executive Council three members at large and four members to represent regions of the United States. These seven members, along with the moderator-elect, moderator, and past moderator, will make up the voting members of the Executive Council.

All elected members of the Executive Council will serve three-

year terms, with one member at large and one regional member elected each year, except every third year (beginning in 1989), when two regional representatives will be elected. The four regions are West (N. California, Southwest, and Midwest Districts), Plains (Central and Indiana Districts), Mideast (Ohio and Pennsylvania Districts), and East (Florida and Southeastern Districts).

In addition to the ten voting members, there will be nine non-voting members: a representative from Ashland College and Theological Seminary nominated by the leadership of those institutions and elected for a three-year term by the Conference; the Director of Pastoral Ministries; the Director of Denominational Business; the executive directors of the Missionary Board, the Board of Christian Education, and the Publishing Company; and one representative from each the World Relief, Benevolent, and Retirement Boards.

The Executive Council will itself appoint persons to serve as General Conference and Council officers (except as moderator). These officers, except for the secretary, who

must be appointed from among the members of the Executive Council, may be chosen from among the Council members themselves or from among all members in good standing in The Brethren Church.

The other business item that generated considerable interest did not reach the floor until near the end of the Friday business session. It was a motion to hold the 1989 General Conference on the campus of Manchester College in North Manchester, Ind. A similar motion made last year to hold this year's Conference at Manchester College had been defeated. But delegates were more receptive to the idea this year, and the motion passed. It was understood that this is a one-year trial, with any decision about holding future Conferences at other locations dependent on the outcome of this trial. To underscore this point, delegates voted to hold the 1990 Conference August 6-10 at Ashland College.

Other items of business of note included the following:

Three Brethren Home Mission groups were changed from class status to Home Mission Congregations — the Covenant Community

Brethren Church of Fredericksburg, Va.; the Sunrise Community Church of Mesa, Ariz.; and the First Brethren Church of Monrovia, Calif.

A paper on "Ethics for the Church and the Pastor," presented last year and referred to the Ministerial Association for revision, was brought back to the Conference in revised form and was adopted. (See pages 17 and 18).

In addition to these items, delegates elected a moderator-elect and three other members to Executive Council, voted in new board and committee members, and received reports from the various boards and committees of the church. A total of 424 delegates registered for the business sessions.

Next Year's General Conference will be held August 1-5 at Ashland College. The Conference theme will be "Let Us Be Brethren" based on Matthew 23:8. This will be the 100th General Conference of The Brethren Church.

General Conference Executive Council Members

Dr. Dale Stoffer became the new General Conference Moderator at the conclusion of this year's Conference. Dr. Stoffer is pastor of the Smoky Row Brethren Church in Columbus, Ohio, a Home Mission congregation begun by Dr. Stoffer in 1980. He also serves on a part-time basis as assistant professor of historical theology at Ashland Theological Seminary.

Son of Thomas and Donna Stoffer, Dale grew up in the Canton Trinity Brethren Church, studied at Ashland College (B.A. 1972), Ashland Theological Seminary (M.Div. 1975), and Fuller Theological Seminary (Ph.D. 1980). He and his wife, Marcia, have two children.

Rev. Kenneth Sullivan, pastor of the Trinity Brethren Church in Canton, Ohio, was chosen as moderator-elect. A 1974 graduate of Ashland Theological Seminary, Rev. Sullivan also pastored the Walcrest, Ohio, and Lathrop, Calif., Brethren Churches.

Other newly elected members of



A formal installation service was held during the Friday morning business session for Rev. David Cooksey, the new Director of Pastoral Ministries for The Brethren Church. Rev. Cooksey, former pastor of the Lanark, Ill., First Brethren Church, began serving as Director of Pastoral Ministries on July 1. Rev. Cooksey (holding microphone) and his wife, Carolyn, are seen here with the Brethren elders at Conference — all of whom were asked to come forward and surround the Cookseys during the prayer of consecration.

the General Conference Executive Council are at-large member *Teresa Hensley*, Mideast representative *Rev. William Walk*, West representative *Rev. Jim Koontz*, and Ashland College/Theological Seminary representative *Dr. Fred Finks*.

Previously-elected members continuing on GCEC are: At-large members *Dr. John Shultz* and *J. Michael Drushal*; East representative *Norma Waters*; Plains representative *Marjorie Bennett*; and past moderator, *Dr. Warren Garner*.

Opening Worship — Focusing on Prayer: Setting the Tone for the Entire Week

In keeping with the Conference theme, "Pray Without Ceasing," the opening worship service of General Conference brought the focus of the gathering immediately on prayer.

Led by *Charles G. Beekley*, Director of Christian Education for The Brethren Church, with special music by the Summer Crusader music team "Ransomed," the service included personal testimonies to prayer by *Mark Ray*, a first-year Crusader and high school senior from Milford, Ind.; Chaplain *Eugene Beekley*, a retired Air Force chaplain and Brethren pastor; and *Mrs. Linda Barr*, a Christian educator and pastor's wife from Sarver, Pa.

But the service was more than talking about prayer or testimonies

to prayer, it was a time for praying. Those in attendance were asked to form small groups, share joys and sorrows, needs and concerns, then spend time together praying. Though a crowd of more than 400 was in attendance, this was done with little confusion, and soon Brethren were engaged in an intense time of prayer, setting the tone for the entire week.

The message of the evening, "How to Pray," was presented by *Rev. Timothy Garner*, associate pastor of the St. James Brethren Church. He warned against hypocritical prayer and admonished that we must come to prayer admitting we are sinners. He stated that when we pray, we must make every effort by our lives to bring the principles of heaven down to earth.

Inspirational Speaker Arthur E. Gay: Four Facets of the Conference Theme

Despite the fact that Conference inspirational speaker Dr. Arthur Evans Gay, Jr., accused one of his deacons of saying, "Why should we [Dr. Gay's congregation] hear Art Gay twice before the rest of the world hears him once?" Brethren at General Conference were thankful for the opportunity to hear him four times during Conference week.

Dr. Gay amused his hearers with the stories and humorous comments he used to begin his messages, but he also provided food for serious thought in those messages, in which he examined four facets of the Conference theme, "Pray Without Ceasing."

In his first message, "The Apostle's Model," he used the example of Paul and the Apostle's words in I Thessalonians 5:16-18 as a model for "Praying Without Ceasing." Noting that Paul — who was accused at Thessalonica of turning the world upside down — was a man of prayer, Gay challenged: "May Paul convince you to make prayer the priority of your life." He then added "three simple points" from Paul's words in I Thess. 5:16-18: (1) Be joyful always — think more about Jesus than about your problems. (2) Pray continually — because you are joyful, pray, depending on God rather than self. (3) Give thanks in all circumstances — because God is with you in every circumstance working out His plan.

In his second message, "Intimacy and the Christian Leader's Communion With God," Gay showed from Psalm 139 the importance of acknowledging God's intimate knowledge of us. And, like the author of this Psalm, we also need to pray that God will "search me . . . and know my heart," and show us what He has found. This self-revelation must then be followed by complete repentance — acknowledging sin, being sorry for it, and

turning around and walking the other way.

The first two phrases of the Lord's Prayer — "Our Father in heaven, hallowed be thy name" — were the basis of Dr. Gay's third message. "What you think about these phrases will affect not only yourself, but your whole generation," he stated. He emphasized the importance of recognizing God as "Our Father," making us His family joined together in Him. We ought to "pray without ceasing" because we are entirely dependent upon Him and His providence, Dr. Gay said. He also stressed the importance of God's name ("hallowed be thy name"), and urged his hearers to study the names of God in the Bible and to teach these names to your children, for in this you describe the character of God.

In his final message, Dr. Gay urged Brethren, in the words of Jesus, to "ask the Lord of harvest . . .," because "the safety and salvation of people around the world



are at stake." Coupling the need for prayer with the need for action, Dr. Gay suggested that we need to focus our prayers for harvesters in particular on those nations around the world where there is no religious freedom, and we also need to call upon our government to make religious liberty a basic issue in its relations with these nations. Dr. Gay also stressed that personal holiness and an anxious concern to win souls must accompany our prayers for harvesters.

W.M.S. Inspirational Speaker Ruth Tucker: Women Overcoming Obstacles in Missions

The special speaker for the Woman's Missionary Society Centennial Celebration was Dr. Ruth Tucker, a woman whose life has centered on missions.

Mrs. Tucker caught a vision for missions as a 13-year-old girl in northern Wisconsin, when she heard a missionary speaker at a summer camp. At the closing meeting of that camp, she stood to commit her life to God as a foreign missionary, and for the remainder of her high school years foreign missions was her life's goal.

Though Dr. Tucker has not realized that goal as a full-time missionary, she has served the cause of missions in other ways — as a teacher of missions, by spending three summers teaching at a

Bible college in Kenya, East Africa, and by writing an award-winning book about the lives of 99 missionaries — entitled *From Jerusalem to Irian Jaya*.

At the W.M.S. Birthday Luncheon on Thursday, Dr. Tucker spoke about the beginnings of evangelical women's missionary movements. She told, for example, of Mary Webb, a dynamic woman in a wheelchair, who called together 14 Baptist and Congregational women. At that meeting, held October 9, 1980, the Boston Female Society for Missionary Purposes was born. Since members of such societies were to contribute even their smallest coins for missions, they were called mite societies or cent societies. From somewhat

similar beginnings came, in 1887, the Woman's Missionary Society (originally called the Sisters' Society of Christian Endeavor).

During the Thursday evening W.M.S. 100th Anniversary Inspiration Service, Dr. Tucker continued her accounts of missionary women, focusing on their heroic willingness to tackle and overcome the most difficult obstacles. She told of Charlotte (Lottie) Moon, "the patron saint of Southern Baptist missions," who went to China in 1873.

Second National Forum on Church's Future: Sharing Good News and What's Still Needed

A special event of this General Conference was the second National Forum on the Future of The Brethren Church. The Forum, originally scheduled for two hours on Thursday morning, was changed to Tuesday morning (when only one hour was available).

The reason for this change was leader Dr. Charles Munson's scheduled admittance into the hospital on Thursday morning in preparation for open-heart surgery on Friday. (The surgery went very well, and Dr. Munson was released from the hospital on August 17.)

Dr. Munson opened the Forum by calling attention to "four things" in I Thessalonians 5 — be joyful, pray continually, give thanks in all circumstances, don't put out the Spirit's fire. He then called upon Conference attenders to join him on their knees for a time of individual and corporate prayer.

Acknowledging that many good things are happening in The Brethren Church, Dr. Munson next gave opportunity for churches to report "good news." Pastor Charles Ankney of the Bloomingdale Community Church in Florida told of new tentmakers coming to their congregation, 15 new members in July, a new addition, and plans to build a new sanctuary in the near future. Rev. Mike Gleason, pastor of evangelism and discipleship for the Ashland Park Street Brethren Church, told about a variety of new

There she encountered misunderstanding and resistance within the mission, but she persevered. Eventually, during a famine, she gave away so much of her own food that she died of starvation on her way home to the United States.

In our own time, Helen Roseveare, a missionary doctor to the Congo in the 1950s and '60s, faced the obstacle of being assigned to work under inferior supervision. Gladys Aylward, a former parlor-maid who became the world-famous

support ministries for people with special needs, which have been started by the Park Street congregation.

The pastors and other members of both the Elkhart and South Bend First Brethren Churches told of the new vitality that has come to their congregations as a result of relocating to new facilities. And Pastor and Mrs. Keith Bennett of the Muncie Brethren Church used MUNCIE as an acrostic to tell of new Mission consciousness, Unity concern, Needs responded to, Commitment to Christ, Involvement, and Evangelism efforts in their congregation.

Dr. Munson concluded this section of the Forum by saying that many good things are happening in The Brethren Church, but that we need still more like them. He then opened the Forum to consideration of three questions that had been distributed to the assembled group: A. What does The Brethren Church need for a meaningful future? B. What emphases/changes are needed to implement your response to A? C. What denominational emphases/changes do you think the people in your church will support? Anyone wishing to address any of



General Conference Report

"small woman" of pre-Communist China, overcame the obstacle of mental deficiency. Betty Olsen, before her tragic martyrdom in Vietnam following the Tet offensive in the 1960s, had worked to surmount the obstacle of her own negative attitude. Dr. Tucker also singled out Mary Sterling, founder of the Brethren W.M.S., who labored to overcome prejudice against women in the ministry.

Following her challenging missionary address, Dr. Tucker greeted her listeners in the chapel foyer, where she autographed copies of her book.

— Julie Flora

these questions was invited to step to a microphone and share his or her thoughts.

Some of the needs identified were unity of purpose, a more effective ministry to youth, repentance from sin, a commitment to do whatever God calls us to do, more time in prayer, acting on our prayers, encouraging one another, involvement of laymen, encouraging our leadership, putting God's word into action, being salt that creates a thirst in others for Christ, commitment to evangelism, greater accountability, and a very specific need — a VCR with which to record sessions like this one in order to make them available to local churches.

Since not everyone could speak publicly, Dr. Munson asked (ordered!) all in attendance to write their answers to the three questions on the questionnaires provided, and to turn these in before leaving the Conference. (A report of the responses on these questionnaires will be included in the October EVANGELIST.)

Dr. Munson then brought the Forum to a close by asking those present to form groups of five or six, to join arms, and to pray together. He guided them in praying for one another and the churches they represented, for The Brethren Church, for themselves, for things they needed to repent of, and that God would unseal the lips of His people in The Brethren Church.

THE W.M.S. CENTEN

Thursday was a special occasion at General Conference, for on that day Brethren celebrated the 100th anniversary of the Woman's Missionary Society of The Brethren Church. The main events of the celebration



At the Birthday Luncheon, beautifully decorated tables with dark blue tablecloths complemented by light blue napkins featured solid walnut crosses surrounded by wreaths as centerpieces, and smaller walnut crosses as individual favors. Both the centerpieces and favors were



made by the College Corner Society. On each table was a birthday cake baked by Park Street member Beverly Summy.

Special guests at the luncheon were all living past-presidents of W.M.S. — (from l. to r.) Mrs. Edith Rodkey (1952-76), Mrs. Pauline Winfield (1967-76), Mrs. Pauline Benshoff (1977-83), Mrs. Jessie Solomon (1976-77) — seen here with the current president, Mrs. Donna Stoffer (1983-). Each president received a yellow daisy corsage trimmed in blue as a gift from the society.

The Brethren Helen Mrs. which Roano offering



The Thursday evening W.M.S. 100th Anniversary Inspiration Service was held in the recently remodeled Ashland College Memorial Chapel (above). The location was significant, for the chapel was built with money raised primarily by the W.M.S. through annual projects. During the service President Donna Stoffer (photo at r.) presented the W.M.S. project check for \$8,426.94 to ATS Vice-President Dr. Fred Finks for the seminary library addition. She also announced that a W.M.S. Centennial Quilt (2nd r.) made by the quilters of the Berlin Brethren Church was being given to the seminary to be placed in its new archives room. Two other quilts — including the Conference W.M.S. Centennial Quilt (far r.) which the women (and a few men) spent many hours during Conference week quilting — and two wall hangings were auctioned off at the close of the W.M.S. service by Park Street member Tom McConahay (at l. in photo), with the money going to World Relief.



Special music for the evening service was presented by the W.M.S. choir, led by Mrs. Charlene Rowser. Choir members (W.M.S. women attending Conference) wore corsages provided by the Laymen's Organization, as the men's gift to the W.M.S.



ANNUAL CELEBRATION

ere the Fellowship and Birthday Luncheon at midday and the W.M.S. 100th Anniversary Inspiration Service in the evening. Pictured on these two pages are some of the highlights of those two events.



W.M.S. societies of the Sarasota First Church led the Project Ingathering. As Mrs. May called the names of the societies, Mrs. Solomon (r.) held an open book onto which the societies (Mrs. Sharon Williams of the W.M.S. in this picture) placed their project. A total of \$8,426.94 was received — to go to-



ward construction of an addition to the Ashland Theological Seminary library.

W.M.S. Historian Mrs. Julie Flora (at lectern), co-author with her husband, Jerry, of the W.M.S. centennial book, *Faith and Fortitude: Lives of W.M.S. Presidents*, introduced the speaker — Dr. Ruth Tucker (seated).



Dr. Tucker, a teacher and missions author, presented messages at both the luncheon and the evening service about women and their struggles to be involved in missions. More information about Dr. Tucker and her messages is presented on pages 10 and 11.



Following Dr. Tucker's evening message, the Missionary Board made two special presentations — a framed certificate to the Woman's Missionary Society in appreciation for 100 years of service to missions, and a plaque to Miss Margaret Lowery (photo at r., Margaret in center, with Missionary Board Executive Director James Black [l.] and Board President Arden Gilmer [r.]) in appreciation for her many years as a Home Mission worker serving the people of Kentucky.



The National Laymen's Organization: Reviewing Its Mission and Purposes

The National Laymen's Organization sessions at General Conference initiated what is intended to be an ongoing review and revision of the mission and purposes of the organization. Helping the men in their self-evaluation were three Brethren elders — Dr. Richard Allison, Dr. Fred Finks, and Dr. Dale Stoffer.

Dr. Allison led the men in a work session during the Tuesday afternoon meeting on "The Laymen — a Biblical/Historical Perspective." Using numerous scriptural references in his presentation, he noted that the Apostles were not of the "priestly class," but ordinary, uneducated men. Their authority came from being with Jesus and being commissioned by Him.

He also explained that organization and structure in the church are for the sake of immature believers. The biblical model assumes that as the church matures, the individuals who comprise it will require less structure. All Christians start out as spiritual infants in need of guidance, but every Christian needs to mature, becoming a spiritual disciple, a multiplying leader, and ultimately, a co-

laborer needing only encouragement.

During the Wednesday session, Dr. Finks dealt with the topic, "The Laymen: A 20th Century Perspective." Since we are nearing the end of the 20th century, Dr. Finks suggested that we need to focus our vision into the 21st century. In answer to the question, "What is the role of the laymen?" he stated that it is simply to achieve a partnership with the clergy in ministry. He explained that this partnership in ministry concept recognizes that while the pastor is set apart to serve on a full-time basis, the laity is also set apart to serve, but while performing other tasks.

Dr. Finks stated that both pastor and laity must strive to overcome obstacles that impede their partnership. He said that building a partnership in ministry requires seven basic commitments: (1) a commitment to strong and meaningful worship; (2) a commitment to discipleship — developing a few, then more, to assist in ministry; (3) a commitment to loving people, to developing a people-oriented (rather than a task-oriented) philosophy; (4) a com-

mitment to growth; (5) a commitment to outreach/evangelism; (6) a commitment to flexibility, to accept change; and (7) a commitment to sacrifice of both time and resources.

During the Thursday session, Drs. Allison, Finks, and Stoffer comprised the panel for a panel discussion on "The Role of the Laymen." The basic points that emerged from this discussion were: (1) Laymen corporately need to pursue the development of a clearly defined mission. (2) Corporate efforts should be directed at facilitating the effective ministry of individual laymen. (3) Goals and projects should be critically evaluated, with only those that are demonstrably relevant to the mission of the organization being pursued.

In addition to their discussions of the mission and purposes of the Laymen's Organization, the men elected officers, approved 1987-88 goals and the 1988 project, and took care of other NLO business. President Steve Williams led the sessions. Officers elected for 1987-88 are Dewayne Lusch, president-elect; Bob Crowe, secretary; Floyd Benschhoff, assistant secretary; Virgil Barnhart, treasurer; and Gene Robbins, assistant treasurer. Gene Geaslen, last year's president-elect, is the 1987-88 president.

W.M.S. Business Sessions In Brief

(See pages 10-13)

Attendance: 132 delegates, 15 officers, 40 guests, 187 total.

Thank Offering: \$7,497.48.

W.M.S. Scholarship Recipient:
Jean Moe, Sarasota, Fla.

Project: A two-year project to support church planting in Mexico and the United States.

Officers

Elected officers (* denotes new this year)

President	Donna Stoffer
Vice-President	Helen Dickson
Treasurer	Dorothy Carpenter
Financial Secretary	Joanne Kroft*

Appointed officers (* denotes new this year)

General Secretary	Trudy Kerner
Assistant Secretary	Tracy Howard*
Assistant Treasurer	JoAnn Seaman
Literature Secretary	Alberta Holsinger*
Outlook Newsletter Editor	Joan Ronk*
Outlook Subscription Sec.	Bonnie Summy
Historian	Julie Flora
Sewing Chairman	Carol Mellinger

National Ministerial Association: A Look At Ordination and at Ethical Guidelines

Discussion of two papers — the "Report of the 1986 Ordination Study Committee" and a paper on "Ethics for the Church and the Pastor" — were the major items of business in the Tuesday afternoon meeting of the National Ministerial Association.

Following consideration of the paper on ordination, which looks at the theology and practice of ordination and presents a model for Brethren ministry, the members of the Ministerial Association voted to adopt and implement the report. A three-member committee is to revise the present ministerial procedures to include changes recommended in the report. (The text of this report will be printed in a coming issue of the EVANGELIST.)

After a period of questions and answers, the paper on "Ethics for the Church and the Pastor" also met with approval by the ministers, who voted to recommend it to General

Conference for adoption. (This paper appears on pages 17-18 of this issue.)

Other events during the Tuesday session included greetings from the Argentina Brethren Church president, Rev. Victor Alesandroni, and from the new Director of Pastoral Ministries, Rev. David Cooksey. The session closed with a time of prayer for missionary candidates Tim Solomon and David Kerner.

The pastors spent Wednesday afternoon playing volleyball and softball with the youth, but were in session again on Thursday. Brief testimonials were presented for departed elders Tom Kidder and Elmer Keck; elections resulted in the return to office of president Robert Dillard, secretary-treasurer Gerald Barr, and assistant secretary-treasurer James Miller; and the 1988 Pastors' Conference was announced for April 12-14, 1988, at the Christian

(continued on next page)

Board of Christian Education Luncheon: Quality Christian Ed. Is Hard Work

Conference attenders of varying ages gathered on Tuesday afternoon for a luncheon sponsored by the Board of Christian Education.

Charles Beekley, the director of Christian education, gave a brief report on the summer activities of the 23 Summer Crusaders, introduced a new curriculum source, and offered the help of board, staff, and resource people who are available to come to churches to instruct teachers and lead seminars for children, youth, and adults.

Appreciation was expressed to present board members, and special recognition was given to Rev. Kenneth Sullivan, who is retiring from the board after eight years of service, four of them as president. The Summer Crusader music team "Ransomed" offered three musical selections.

The speaker for the luncheon was Dr. Mary Ellen Drushal, associate professor of Christian education and director of curriculum at Ashland Theological Seminary.

"Quality Christian education is plain hard work," said Dr. Drushal. One needs (a) vision for the task, (b) determination to pursue excellence, (c) commitment, both horizontal through relationships to others and vertical to God's calling, and (d) encouragement. Only when we understand and accept ourselves, with our strengths and weaknesses, can we be free to encourage others.

Dr. Drushal's challenge for us was to begin in our local congregations to look for the positive — to motivate others to dream and plan together to create a vision for Christian education. We've come full circle — models help create vision and vision is reality foreseen, she said. Stay committed to the task, and encourage others.

— Morven Baker

World Relief Board Luncheon: New WRC Program, New African Resource Booklet

Following a luncheon of *yassa* (an African chicken and rice dish) and bread, attendants at the Wednesday World Relief Luncheon heard Tom Johnston, midwest representative from World Relief Corporation, tell of one of WRC's newest programs — centers to assist in the documentation of illegal aliens. By recent action of Congress, aliens who entered the U.S. illegally before January 1982 can become legal and eventually apply for citizenship. In addition to helping aliens get proper documentation, WRC gives Spanish

New Testaments to Hispanics who pass through its centers.

In introducing the **African Resource Booklet**, a new educational tool from the World Relief Board, board member Erica Weidenhamer asked luncheon guests to picture in their minds starving African children, parents, and families. She then asked them to put on these children and families the faces of their own children, grandchildren, and family members. The point of the **African Resource Booklet**, she said, is to help us love African families the way

we love our own.

The luncheon program concluded with the WRC film **Crossfire**, about suffering people in Central America caught in the crossfire from opposing political groups, and the efforts World Relief is making to help such people find a better life.

Missionary Board Luncheon: Speaker Ron Williams Asks, "Are You a Dry Bone?"

Rev. Bill Kerner, supervisor of Brethren Home Missions, emceed the Missionary Board Luncheon on Friday, the concluding event of the 1987 General Conference.

The luncheon program included recognition of past and present missionary workers, a flute selection by missionary candidate Jan Solomon,

and a message by Rev. Ron Williams. Rev. Williams is pastor of Brethren Fellowship of the Savior, a Brethren Home Mission congregation in Cleveland Heights, Ohio, which is the largest congregation in The Brethren Church.

"Are you a dry bone?" Pastor Williams asked, as he began his message. God, he said, is driving up and down the highways of our world looking for dry bones. Many Christians are dry bones because of problems or sin in their lives. But God can make these dry bones live.

Using Ezekiel 37:1-10 as his text, he then declared that prophesying — preaching the unadulterated Word of God — is God's means of restoring dry bones. When that Word is coupled with the Spirit of God, then dry bones live.



Rev. Victor Alesandroni (l.), president of The Brethren Church in Argentina, who visited this Conference with his wife, Mabel, gave Brethren a mission-field kind of experience when he spoke during the Friday morning inspiration service. He spoke in Spanish and his message was translated into English by missionary candidate Tim Solomon (r.)

Using the call of Abraham in Genesis 12 as his text, Rev. Alesandroni challenged Brethren in America to hear and obey the call of God. He stated, "I believe that The Brethren Church will find a page in the history of missions, and I want to be a part of that."

Ministerial Association (cont.)

Armory in Columbus, Ohio.

The remainder of the session was spent in small-group discussion of ways to implement suggestions to the Ministerial Association which came from the Forum on the Future of The Brethren Church held in Columbus. The session concluded with a time of sharing prayer concerns and in praying for those concerns and for one another.

Catching the Spirit

By Mitch Funkhouser, National Brethren Youth Director

Catch the Spirit! That was the theme of the 1987 BYC Convention. This Convention proved to be another activity-packed week, which left many Brethren youth not only catching the spirit, but also catching their breath.

The week began with the BYC Kickoff — a time of singing and crowd-breakers. Ray Hesketh led the group in some songs and audience-participation activities. Afterwards, Moderator Mike Evans led Convention attenders in the annual Youth March, in which the young people, as a group, entered the evening service to join the adults. The evening was capped off with a rollerskating party at the Ashland fairgrounds.

Each morning a short chapel service got the day off on the right foot. This year's guest speaker, Keith Hensley, used the Convention theme scripture, Psalm 51:10-12, to challenge the youth to not only catch the spirit, but once having caught it, to share it with someone.

Workshops this year were designed to inspire the youth to catch the Spirit of God in their lives and also to enable them to catch and better understand the spirit of Brethren Home Missions. Workshops led by Roger Stogsdill and Mike Gleason dealt with personal devotions, covering both personal Bible study and prayer life. The workshops on Home Missions were led by Dale Stoffer, Cheryl Black, Tom Grumbling, and Bob Payne, and focused on church planting and tentmaking. In all the workshops, the youth were given not just information, but also the opportunity to dialogue with their respective workshop leaders.

As something new this year, the BYC Convention, in conjunction with the National Ministerial Association, sponsored an afternoon of recreation, which allowed Brethren pastors and Brethren youth to



Photo by Mitch.

National BYC officers for 1987-88 are (front) Moderator David Webb from South Bend, Ind.; (mid. row, l. to r.) Secretary Becky Williams from Roanoke, Ind.; Statistician Glenn Black from Ashland, Ohio; Treasurer Jenny Williams from Roanoke, Ind.; (back row, l. to r.) Assistant Secretary Jean Moe from Sarasota, Fla.; and Vice-Moderator Vanda Funkhouser from Sarasota, Fla.

engage in some friendly games of softball and volleyball. The event, well-attended and enjoyed by both sides, will in all probability become an annual occurrence. It is an excellent chance for pastors and youth to rub elbows in a setting other than Sunday church services.

In case you're wondering how the teams fared, the youth soundly defeated the pastors in volleyball. But unfortunately, there are a few pastors who can play softball, and the youth tasted defeat on the ball diamond. It should be noted, however, that the pitcher for the pastors, Brian "Pastor K" Moore, was seen at the hardware store before the game buying a pack of medium grain sandpaper. Moore has been accused of throwing a scuffed ball on more than one occasion. Commissioner Bob "Call Me Bob" Dillard, could not be reached for com-

ment. Wait till next year, guys!

Evening activities this year included the BYC Showcase, which featured youth from around the denomination sharing in song, music, and assorted dramatic skits. The Showcase proved, once again, to be an evening of fine entertainment. If you missed it this year, we have a seat reserved for you in 1988. For more information, call Spencer Gentle at 419-289-2026.

BYC Communion, always the spiritual highlight of the week, was no exception this year. Led by Mark Baker, with some assistance from Dave Kerner, the youth observed the Threefold Holy Communion and a time of testimony and sharing.

On the final night of the Convention, the youth enjoyed an exciting concert by the Christian band, Twenty Twenty. The youth experienced a high quality music show as well as a time of praise, and they were challenged by the band to live each day of their lives for the glory of God.

During the week's business sessions the youth discussed various BYC Council policies, selected a project for the coming year, and elected officers. Next year's ingathering money will go toward the building of "prayer houses" in India in an attempt to assist Brethren missionaries there.

At this year's ingathering, the youth brought in \$7,000, a portion of which will go toward this year's project — funds to help the Carmel, Ind., Brethren Home Mission Church increase its visibility in the community.

The Moderator's Cup, a traveling trophy to encourage friendly competition among youth groups and greater involvement within local groups, was awarded for the second year to the Sarasota, Fla., BYC. Runner-up was the Gratis, Ohio, BYC, with the New Lebanon, Ohio, BYC coming in third.

Ethical Guidelines For Churches and Pastors

The following ethical guidelines were presented to the 1986 General Conference, referred to the National Ministerial Association for discussion and revision, then brought back to the 1987 Conference, at which they were adopted.

*These ethical statements are not intended as rigid rules, but as **guidelines** for churches and pastors. They are based on scriptural principles, on the experience and wisdom of pastors and church leaders, and are in many cases an application of the Golden Rule to pastor-church relationships.*

You will note that the guidelines for the church and those for the pastor are printed in parallel columns. This is because, in many cases, the statements parallel and complement one another. It is suggested, therefore, that you read the first guideline for the church, then the first guideline for the pastor, and so on.

Since these guidelines should be in constant use in the church, you may want to remove this page and keep it for future reference. Official board members, deacons and deaconesses, and other church leaders are particularly urged to save these guidelines.

FOR THE CHURCH:

1. The church should demonstrate in the lives of her members that Jesus Christ is Lord of all life.
2. The church should promote all the programs and goals of The Brethren Church.
3. The office of Elder is a holy calling and should be respected and esteemed.
4. The church should desire and help the pastor to grow in ability to serve Christ and His church, and should encourage and make possible continuing educational opportunities for the pastor.
5. The church should develop a clearly stated contractual agreement with the pastor and abide by it.
6. The church should recognize that the pastor is entitled to an adequate salary and should take the initiative in providing it.
7. The church should provide an adequate and well-kept parsonage for the pastoral family, or an adequate housing allowance.
8. The employment agreement should apply only to the pastor, not to the pastor's family. The pastor's family should assume the role that is expected of any other family in the congregation.
9. The church should recognize the value of long pastorates and should encourage the kind of relationship which makes this possible.
10. The church should extend a pastoral call only after contacting the Pastoral Ministries Office and making a careful investigation of the candidate.
11. The church should negotiate with only one pastor at a time.
12. The church should develop a budget which promptly meets all her obligations, including those to the pastor.
13. The church should expect the pastor to minister to the entire congregation.
14. The church should realize that hostile or unfriendly criticism of the pastor is unchristian, and should take steps to eliminate such criticism.

(continued on next page)

FOR THE PASTOR:

1. The pastor should live in a manner that testifies to the message proclaimed and exalts the Lord Jesus Christ.
2. The pastor should promote all the programs and goals of The Brethren Church.
3. The pastor should maintain proper dignity in all relationships within the church and in the community.
4. The pastor should grow in Christlikeness, and should be involved in continuing educational opportunities to increase his effectiveness in ministry.
5. The pastor should abide by the terms of the agreement with the church.
6. The pastor should never measure service by financial considerations.
7. The pastor should care for the parsonage as though it were personal property.
8. The pastor should not allow outside interests to deprive the church of efficient service.
9. The pastor should recognize the value of long-term pastorates and should build the kind of relationships that make this desirable.
10. The pastor should not consider a call from another church whose pastor has not resigned.
11. The pastor should not bargain between churches or negotiate with more than one church at a time.
12. The pastor should give serious attention to keeping physically and emotionally fit.
13. The pastor should minister to the entire congregation.
14. The pastor should be frank, courteous, and cooperative with other pastors.

(continued on next page)

Guidelines for Churches and Pastors *(continued from previous page)*

FOR THE CHURCH:

15. The church should only lend money to the pastor by written agreement.
16. The church should provide sufficient maintenance help so that those tasks do not become the responsibility of the pastor.
17. The church should avoid criticism of a former pastor and the comparing of former pastors with the current pastor.
18. The church should encourage her members to involve the new pastor in all functions (e.g., funerals, weddings, etc.) related to the pastoral office as soon as that role in the congregation is assumed.
19. The church, through her officially designated representatives, should have a wholesome relationship with the district organization charged with pastoral-congregational relationships and should feel free to contact them if needed.
20. The church should understand the pastor's need for periods of recreation, vacation, and rest.

FOR THE PASTOR:

15. The pastor should manage personal financial affairs with dignity and honor.
16. The pastor should not interfere in the affairs of another congregation.
17. The pastor should guard all confidential information very carefully.
18. The pastor should recognize the sanctity of the pulpit.
19. The pastor should, when leaving a pastorate, encourage total support of the new pastor by all of the congregation.
20. A pastor should not return to a former congregation to visit members or perform services, either weddings or funerals, without first contacting the current pastor.
21. A pastor should have a wholesome relationship with the district organization charged with pastoral-congregational relationships and should feel free to contact them if needed.



General Conference was an opportunity for The Brethren Church to express formally its appreciation to Rev. William Kerner (r.) for his 6½ years as Director of Pastoral Ministries, following his retirement earlier this year. During the Tuesday business session Moderator Warren Garner presented Rev. Kerner a love offering from many grateful Brethren, and Conference delegates gave Brother Kerner a standing ovation. Then during the Friday business session, Rev. Doc Shank (l.) presented Brother Kerner a plaque as an expression of gratitude from the pastors of the Southeastern District.

Photographs Needed

The First Brethren Church of Nappanee, Ind., is preparing a booklet for its centennial celebration next year and wants to include pictures of all former pastors. Still needed are pictures of nine of the 22 men who have served the congregation as senior pastor. If you have pictures of any of these men, the Nappanee Church would like to borrow them. Good care will be taken of the photographs, and all pictures will be returned.

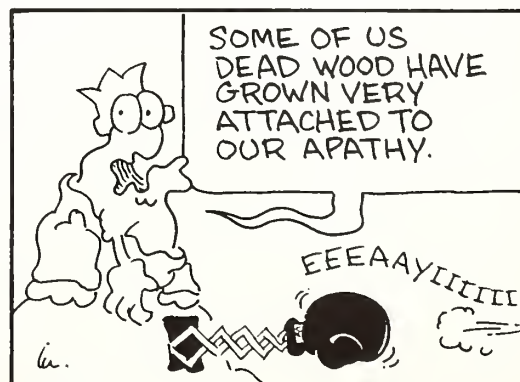
Pastors whose photographs are needed are:

Pastor	Years of service
Rev. A.S. Menaugh	1897
Rev. L.A. Hazlett	1897-1899
Rev. C.E. Weidner	1906-1908
Rev. L.O. Hubbard	1908
Rev. H.M. Oberholtzer	1908-1909
Rev. R.R. Teeter	1909-1913
Rev. C.H. Ashman	1913-1917
Rev. N.W. Jennings	1917
Rev. C.E. Kolb	1918

Please send photographs to Dorothy Arch, 652 E. Marion, Nappanee, In 46550.



Pontius' Puddle



Conference Postscript

By Phil Lersch, Peace Committee Chair

Alice in Blunderland

THE 300 attenders gave a standing ovation to the cast of *Alice In Blunderland* following their performance in Memorial Chapel at 9:00 p.m. on Wednesday of General Conference. The cast's talents, personalities, sincerity, and genuine concern for the future of our world were obviously appreciated by the audience.

You will recall from previous publicity that *Alice* was presented by Legacy — an interfaith, non-political group of concerned families from the Stow, Ohio, area. It is a musical allegory designed to awaken people to the dangers of nuclear war and radioactivity and to inspire them to positive action. The troupe is called "Legacy" because they want to preserve a future for the world's children.

Of the eight original songs, this one expresses the spirit and message of the play as well as any. Entitled "For Them To Keep," it is speaking about the *children* of the world:

*Leave them the canyons,
Leave them the hills.
Let them walk forests deep.
Leave them the grasses,
Pure and free.
Let's leave these for them to keep.*

*Leave them the oceans,
Leave them the lakes.
Let them swim rivers wide.
Let them taste fish
All pure and clean,
Without any taint inside.*

*Leave them the tradewinds,
Leave them the skies.
Let them breathe air all clean.
Let them have babies
Beautifully formed.
Let them see what we have seen.*

*Leave them our riches,
Not made of gold.
Earth still a place to be.
Give them God's wisdom
As they grow old
To make sure their children see.*

The Peace Committee thanks those who attended, for their interest, and those who donated, for their support.

Peace Resources

Several kinds of printed materials were available from the Peace Committee on its display table, such as the following. If you would like a copy of any of these and weren't able to attend Conference or missed getting one there, let me know and I'll be pleased to send what you request (6301 56th Avenue, N., St. Petersburg, FL 33709).

Conversion to Peacemaking: A Testimony (by Allen Johnson). This moving first-person account relates how Allen began one evening as a college student by harassing participants in a quiet peace march and ended with a changed heart . . . and life. He describes his feelings and actions as that change took place. In the "Reflection" that follows, he credits the presence and clear witness of "The Word" for those changes and issues a call for believers to witness and love redemptively in all arenas of the world.

Warning: War Cartoons Increase Childhood Violence and Behavioral Problems (by National Coalition on Television Violence). This short brochure states that 39 research studies claim war cartoons and war toys increase childhood violence and behavioral problems. And the war cartoons are increasing every year, because the toy companies are using cartoons to help sell their various lines of war toys. The statistics given are alarming and challenge us all to act, with 11 suggestions for possible action outlined in the brochure.

Worldwide, Military Priorities Leave Social Programs in the Dust (by Peter Grier). Mr. Grier, of the Christian Science Monitor, demonstrates statistically how out of balance the world's priorities are between military spending and many

of people's basic needs for survival, education, and health. For example, in 1986 all nations spent about \$30,000 per soldier for military forces and only \$455 for the education of each school-age child. Because the needs are so severe (around the world, one adult in three cannot read or write; in developing countries, one person in five is undernourished), changes are needed. But there is hope: In 1983 the island nation of Malta spent \$14 million on its military and \$43 million on its citizens' education. And in 1986 the United Nations stopped a locust plague in Africa at "half the cost of an hour's world military outlay, saving enough grain to feed 1.2 million people."

The Jesus Journal (by Howard Goeringer, editor). This series of daily devotions about living nonviolently is available for just a donation for postage — and we'll send you a sample free. Mr. Goeringer, and others, provide a text, commentary, and prayer in each 14-day booklet. It's an excellent source for the biblical basis of this man's nonviolent lifestyle and teachings.

The Saga of SDI: Ike Was Right (by Norman Cousins). In commenting on the Strategic Defense Initiative (Star Wars), noted author Cousins claims that it should come as no surprise to our administration that SDI is potentially the most devastating offensive weapon in the entire arsenal of modern warfare and that any military device we are capable of making is not beyond the military capability of the Russians. He also suggests that one reason President Reagan didn't take advantage of the opportunity offered at the Iceland summit to bring a halt to SDI development in both countries was that, as former-President Eisenhower contended, "the weapons merchants have a strong hold on US policy . . . an open channel to the US Treasury and they have no intention of letting go." [†]

Peru Brethren Church Dedicates Building Following Remodeling

Peru, Ind. — The First Brethren Church of Peru held a dedication service Sunday afternoon, May 3, for its remodeled church building.

During the months prior to the dedication, the congregation had made a number of improvements to the building, including putting on a new gable roof, purchasing a new Wurlitzer organ, repainting interior walls and revarnishing the woodwork, installing new carpet and new baptistry drapes, and placing a lighted oak cross above the baptistry. New hymnals were also purchased.

Rev. John Turley, a former pastor of the congregation, preached the message for the dedication service. Rev. Dick Austin, another former pastor,

gave the invocation and read Scripture. Rev. George Brown, the current associate pastor, led the affirmation of dedication. And Amos Combs, the moderator of the congregation, presented the dedicatory prayer.

Special musical selections were presented by Jeff Brown, Susie Stout, and former pastor Fred Brandon. Waneta Finster also recited a poem about the remodeling, which she had written for the occasion.

The planning committee for the remodeling was Sharon Puterbaugh, Sam Tolley, Sue Brown, June Combs, and Rosalyn Roller.

— reported by Rev. George Brown

Seven Brethren Attend School of Evangelism

Mulvane, Kans. — Four men and three women from The Brethren Church joined nearly 1,400 other ministers and lay people in Denver, Colo., July 20-24 at the Billy Graham School of Evangelism.

Rev. Emery Hurd of Cheyenne, Wyo.; Rev. Russ and Sherri Gordon of Bradenton, Fla.; Rev. Fred and Betty Snyder of Wabash, Ind.; and Rev. Reilly and Cindy Smith of Mulvane, Kans., spent the week studying evangelism and discipleship.

Among the topics covered by the general sessions were the Primacy of Preaching, Prayer, Seeing the Harvest, Programming to Attract People, and Youth Culture in the '80's. Workshops dealt with building programs, evangelistic sermon construction, giving the invitation, writing as an extension of ministry, music and evangelism, film and video evangelism, youth ministry, discipleship programs, public relations, media in evangelism, and more.

Each evening students at the School of Evangelism also attended the Billy Graham Rocky Mountain Crusade, held in Denver that same week. During the crusade, thousands committed their lives to Christ. Brethren in attendance found it a blessing to participate in both the school and the crusade.

—reported by Rev. Reilly Smith



A view of the redecorated sanctuary, with (l. to r.) Rev. George Brown, Rev. John Turley, and Rev. Dick Austin on the platform and the new Wurlitzer organ in the background.

Photo by June Combs.

Four Indiana Churches Catch Vision For Importance of Church Planting

Carmel, Ind. — Four churches of the Indiana District have caught the vision of the importance of church planting and are doing something specific about it.

The Burlington, Warsaw, Corinth, and Loree Brethren Churches have made substantial sums of money available to the Home Mission Church at Carmel, Ind., in the form of low-interest or no-interest loans to help the congregation finance construction of its first worship unit.

For the first five years of the loans, the Carmel congregation will pay interest only, then interest and principal for another five years. This means that the young congregation will pay a much lower monthly rate than if it had borrowed money from a bank. These payments will be much easier to handle at this point in the congregation's history.

Rev. Jim Miller, pastor of the Carmel Church, had these comments about the loans: "When I was serving on the Ohio District Mission Board several years ago, we were looking for creative ways to finance the high cost of church planting. At that time, both the New Lebanon and Park Street Churches loaned money to the newly established Smoky Row Brethren Church in Columbus for its first worship unit. That idea is now apparently gaining more widespread acceptance.

"We need to foster this and other methods of financing if we are to fulfill our responsibility to the Great Commission as a denomination. The Brethren from Warsaw, Burlington, Corinth, and Loree have caught that vision."

Construction at Carmel began the last week of July, with completion expected by the end of the year.

Congregation Formally Organized, Pastor Ordained in Mexico City

Mexico City, Mex. — July 19 was a significant day for Brethren Mission work in Mexico City, for on that day a Brethren congregation was formally organized and the pastor of that congregation was ordained an elder.

The Mexico City Brethren congregation, which has been meeting for some time, was formally organized on July 19 with the signing of a charter by the charter members. The church building was also officially dedicated on this date.

Following the organization of the congregation and the dedication of the building, an ordination service was held for Rev. Rogelio Herrera, the pastor of the congregation.



Rev. and Mrs. Rogelio Herrera

Pastor Herrera, a graduate of Evangelical Bible Institute of Mexico, began his service in The Brethren Church in Pasadena, Calif., where he

The committee attempted to list the sites in geographical order. Names of pastors or other Brethren in each area have also been listed so that visitors can contact them to get more information or possibly a "guided tour" of the site. Although the list is somewhat limited at the moment, the committee hopes that in time other places of interest to Brethren can be added.

Brethren planning a visit to Pennsylvania are invited to contact a member of the historical committee and request a copy of this guide for travelers. Committee members are Rev. Robert Hoffman, Rt. 1, Box 55, Berlin, PA 15530; Rev. William Cole, 29 Jade-wood Rd., Levittown, PA 19056; and Rev. Henry Bates, 124 Strickler Ave., Waynesboro, PA 17268.

— reported by Rev. Henry Bates

Committee Prepares Guide To Brethren Sites in Pa.

Waynesboro, Pa. — The Historical Committee of the Pennsylvania District has prepared a guide to sights and sites located within the district of historical interest to Brethren people.

It was the thinking of the committee, formed three years ago by the Pennsylvania District Conference, that Brethren traveling in Pennsylvania might be interested in visiting places that have played a part in the history of our church. Many Brethren are not even aware of the existence of these historical sites, some of which are located off the "beaten path" taken by most vacationers as they pass through the Commonwealth.



Dr. J.D. Hamel (l.), senior pastor for 27½ years of the First Brethren Church of Sarasota, Fla., performed his 955th baptism in that church recently when he immersed Chad Teat (center) of Fayetteville, Ga. Especially noteworthy about this baptism is that Chad is the grandson of Winston Teat (r), the first person Pastor Hamel baptized into membership of the Sarasota First Brethren Church — back in 1960. Chad's father, Ronnie (behind Chad), was also baptized by Dr. Hamel.

worked with Dr. Juan Carlos Miranda in the Brethren Hispanic ministry. Then in 1986 he returned to Mexico to be married and to assist in Brethren church planting in Mexico City. He and his wife, Maria, are expecting their first child later this year.

Participants in the services of the day were Rev. James Black, executive director of the Missionary Board of The Brethren Church; Dr. Juan Carlos Miranda, Mexico supervisor and director of Hispanic ministries; Maria Miranda; and Rev. Curilo Ruiz and Rev. Jose Castro — Brethren elders in Mexico.

Professor's Chair Endowed at Ashland Theological Seminary

Ashland, Ohio — The sum of \$500,000 has been placed in a reserve account to establish an endowed chair for a Brethren in Christ professorship at Ashland Theological Seminary.

The endowed chair, established by the Jacob Engle Foundation, Inc., will be called "The Charles and Anna Frey Brethren in Christ Chair."

Mr. Frey is a leading churchman in the Brethren in Christ denomination. He has served on the Board of Brethren in Christ Missions since 1966 and as treasurer since 1978. His interest in missions has taken him to mission points in Nicaragua, Venezuela, England, Zambia, and Zimbabwe. He is now under assignment as director of finance for the Brethren in Christ denomination. His wife, Anna, has always been closely associated with him in these ministries.

The \$500,000 will be held in strict reserve, with the interest designated for support of Brethren in Christ professors at Ashland Theological Seminary. Dr. Fred Holland, professor of missions, and Dr. Arthur Climenhaga have been named to jointly share the Brethren in Christ chair.

Ashland Seminary has had a close relationship with the Brethren in Christ since 1965. A number of Brethren in Christ students have attended ATS since the denomination does not have its own seminary, and several Brethren in Christ men have taught at the seminary.

The Brethren in Christ Church and The Brethren Church share much in common. Both groups arose out of the Anabaptist and Pietistic movements in Europe. Both are evangelical and conservative. And both share the Threefold Communion and trine immersion baptism.

Berlin Brethren Church Completes Extensive Sanctuary Redecoration

Berlin, Pa. — The Berlin Brethren Church did extensive redecorating to its sanctuary earlier this year, with the work spilling over into other areas of the church building as well.

In the sanctuary the walls and ceiling were renewed with fresh paint and wallpaper, and floors were covered with new carpet. The platform area was extended, a large lighted cross made by trustee John Long was placed at the back of the choir loft, and the exposed organ pipes were rearranged. In addition, bulletin boards were revamped, memorial light fixtures were installed in dark places, new tables

were purchased for the bell choir, and a large red curtain replaced the black one that divides the sanctuary proper from the Sunday school area. During the remodeling of the sanctuary, worship services and adult Sunday school classes were held in the fellowship room in the basement.

In addition to the work in the sanctuary, the primary and beginners departments were freshened up with new wallpaper, pictures, and a wooden toy box to replace the old one of cardboard. (The youth group plans to furnish new toys.) One of the basement rooms also got a facelift, with

new paint on the walls and a lowered ceiling.

Much of the planning and oversight of the redecorating was done by trustees Ronald Bockes, Bill Dively, and John Long, as well as Ted Sarver and Pastor Ralph Mills. But everyone able to carry a bucket and ladder got in the act — helping to scrub, wash down, take up carpet, paint, dust, etc.

— reported by M. Geneva Altfather

Kerry Scott Becomes Senior Pastor of Jefferson Church

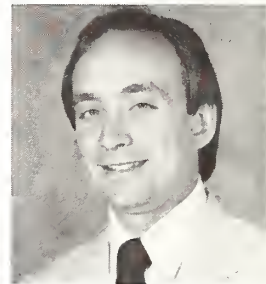
Goshen, Ind.

— Kerry L. Scott became senior pastor of the Jefferson Brethren Church July 1, 1987.

Rev. Scott served as associate pastor of the congregation from 1982 to 1985 and as co-pastor from 1985 until July of this year. He was elected to the position of senior pastor following the resignation of former senior pastor Dr. Jack Oxenrider, who left the Jefferson Church to take an administrative position at Hillsdale College in Hillsdale, Mich.

Rev. Scott is a 1978 graduate of Ashland College (with a B.A. in radio and television communications) and a 1982 graduate of Ashland Theological Seminary. He was ordained an elder in The Brethren Church in 1982.

Rev. Scott, his wife Denise, and their son Kyle reside in Goshen.



Central District Conference Places Emphasis on Prayer

Milledgeville, Ill. — "Pray Without Ceasing" was the theme of the Central District Conference held July 10-11 at the Milledgeville Brethren Church.

The conference reflected the theme well, with a message on praying by General Conference Moderator Warren Garner, songs and testimonies about prayer by the Summer Crusader music team "Ransomed," and an emphasis on prayer throughout the times of business and fellowship.

In addition to Dr. Garner and "Ransomed," other guests included Dr. Fred Finks, vice-president of Ashland Theological Seminary, Rev. James Black, executive director of the Mis-

sionary Board, and Rev. David Cooksey, the new Director of Pastoral Ministries. These men brought greetings and reports of their areas of responsibility.

A youth conference with the theme "Catch the Spirit" was conducted in conjunction with the adult conference. Youth from the district worshiped with the adults, shared with "Ransomed," and enjoyed other activities planned for them.

Moderator Henry Wilson's thoughts for the conference centered on Psalm 133:1 — "Behold, how good and how pleasant it is for Brethren to dwell together in unity." The conference reflected this unity as those in attendance made decisions and enjoyed time together.

— reported by Rev. Brad Hardesty

In Memory

Robert I. Sprague, 70, August 17. Member of the New Paris First Brethren Church. Services by Robert P. Bischof, pastor.

Kathy Jacobs, 35, August 6. Member of the Greta Brethren Church since 1962. Services by James F. Black, pastor.

Mildred Reed, 86, August 3. Member of the Muncie First Brethren Church since 1971, and a member of W.M.S. Services by Keith Bennett, pastor.

Delbert Mellinger, 64, July 24. Member of the Park Street Brethren Church. Services by Arden Gilmer, pastor.

Woodrow Boone, 74, July 22. Member of the North Liberty First Brethren Church and a trustee for many years. Services by Donald Snell, pastor.

Nellie B. Simmons, 92, July 18. Member of the Vinco Brethren Church. Services by Paul Miller and Carl Phillips, pastor.

Ruth Pyrch, 60, July 10. Member and deaconess of the Park Street Brethren

Church. Services by Arden Gilmer, pastor. **Wilson Brenner**, 74, July 9. Member of the Greta Brethren Church since 1952. Services by James F. Black, pastor.

William Nice, 86, July 8. Member of the Warsaw First Brethren Church. Services by Kenneth D. Hunn, pastor, and Claude Stogsdill.

Goldenaires

Mr. and Mrs. George Straub, 55th, July 18. Members of the Vinco Brethren Church.

Mr. and Mrs. Don J. Leckey, 60th, June 21. Members of the Vinco Brethren Church.

Weddings

Shelly Jo Richardson to John Black, September 19, at the New Lebanon Brethren Church; Pastor Robert Dillard officiating.

Karla J. Pollock to Daniel W. Ostran-

der, August 15, at the New Paris First Brethren Church; Pastor Robert B. Bischof officiating.

Cheryl Elaine Langston to Jeffery Dean Shoff, July 25, at the bride's home in West Lafayette, Ind. Rev. Alvin Grumbling officiating. Groom a member of the Flora First Brethren Church.

Betty Findley to Edward Straub, July 18, at the Vinco Brethren Church; Rev. William Walk and Pastor Carl Phillips officiating. Groom a member of the Vinco Brethren Church.

Sandra Sayne to Byron Phillips, May 2, at Pike Brethren Church; Rev. Lyle Sweeney and Rev. Carl Phillips officiating. Groom a member of the Vinco Brethren Church.

Membership Growth

Newark: 2 by baptism

Flora: 4 by baptism, 2 by transfer

Sarasota: 8 by baptism, 4 by transfer

South Bend: 5 by baptism, 2 by transfer

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

CHILDREN IN BIBLE TIMES

Children in Bible times were very much like you. They had loving parents who cared for them and taught them. They helped at home; they studied; they played.

Most of the children were taught at home. They learned the history of their people and the laws of God from their parents. The mothers guided the girls as they learned to prepare meals, make clothes for the family, and care for the younger children. The boys learned an occupation from their fathers. A boy might be trained to be a shepherd, a carpenter, a shopkeeper, or whatever his father did.

Boys might go to the priest, as Samuel did, to be taught by him. Some wealthy families had private teachers called guardians or trustees for their children.

The toys with which the children played were made by themselves or their parents. They had dolls, balls, tops. They played games something like checkers, chess, and dominoes.

Children also practiced and took part in sporting events. They shot arrows at targets, ran races, and told each other riddles. They practiced weight lifting by using heavy stones. Each person, in turn, would put his hands under a stone and join his fingers. Then he would try to lift the stone as high as his knees or his waist or higher. How high can you lift a heavy stone?

Teachers

A. Look up these Bible verses and fill in the blanks.

1. Most children in Bible times were taught by their _____ and _____. Proverbs 1:8
2. Some children were taught by teachers called _____ or _____. Galatians 4:2
3. Name four people who teach you. _____, _____, _____, _____.



Games and Sports of Bible Times

B. Some of the games and sports we play today were played in Bible times. Can you unscramble the names of these games? The first letter of each word is done for you.

1. dhie nad eeks h _ _ _ a _ _ s _ _ _
2. agt t _ _
3. scrae r _ _ _ _
4. labl gmesa b _ _ _ g _ _ _ _
5. hscs c _ _ _ _
6. trliwgesn w _ _ _ _ _ _
7. lldos d _ _ _ _
8. emsdinoo d _ _ _ _ _ _



C. Draw a picture of your favorite toy or game.



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- keeps you informed of the various ministries of the church;
- gives you news reports of what is happening in local Brethren congregations;
- provides you articles written by other Brethren people.

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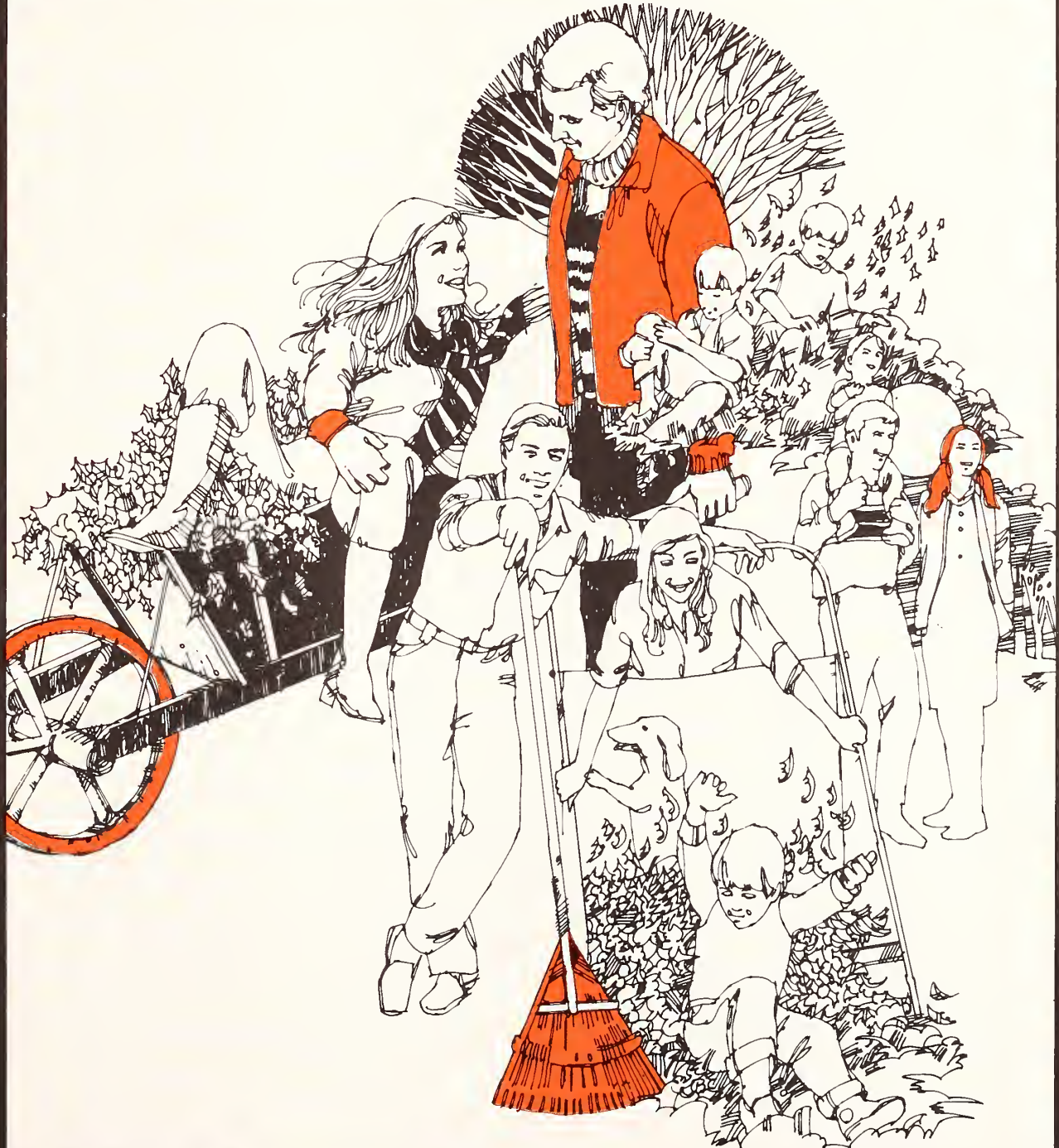
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THE BRETHREN Evangelist

OCTOBER 1987





the salt shaker

by Alvin Shifflett

God's Temple: Relic or Wonder?

ENCIRCLING the skyline of the city of St. Louis is a glistening memorial arch. Emphatic, symbolic, it stands as a reminder that St. Louis serves as a gateway to the west.

What will become of this arch in the future? What toll will time and the elements take on its soaring beauty? What will it look like if left to the ages?

Research reported in the *Smithsonian Magazine* indicates that without proper care, the arch will begin to sag until, one day, the central uppermost portion will collapse. Then only the sides will remain. If it is neglected, the arch will eventually turn into a curious ruin.

This is just one example of the ongoing tension between grand achievement and decay. Both can be found cheek by jowl.

Our concern

As a denomination and as local congregations, our concern should be more with building the community of faith than with building physical buildings. As a pastor in the midst of a building program, I think it strange that people now ask: "Are you in a building program?" or "When do you plan to build?" The church of Jesus Christ is always in a building program. The church is building every day; it never stops.

Like building the arch in St. Louis, we are engaged in a grand achievement. All of us are building blocks. We need to build carefully. Our task is to ask ourselves, "What

am I building?" "What am I contributing to this structure, a structure that is greater than any man-made design?"

We're in this together

We together make up the temple of God — the church. As the Avery and Marsh song affirms: "I am the church, you are the church, we are the church . . . together!"

But do we know what we're building? The people who built the Tacoma Narrows Bridge thought they knew. It was to be a suspension bridge, beautiful and functional, elegantly slim and spare in materials, as it soared across the narrows.

Shortly after the bridge was completed, however, the roadway developed a slight sway. Whenever the wind was particularly strong, the swaying increased. Engineers checked the bridge and discovered that its harmonic proportions were so far off that every time the wind blew, the bridge would pick up vibrations and magnify them within its structure. Before long, the roadway was waving and rippling like a lake in a storm. Eventually the entire bridge self-destructed. Why? Because the bridge simply didn't work with the wind.

What does this bridge have to do with the church? Just this: Even as a bridge must be right with the wind, so the church must be alert to the blowing of God's Holy Spirit. We may have formed an entire denomination that appears to be solid and substantial, with a *Manual of Pro-*

cedure and all. But does it function with the Spirit of God?

To what, as a denomination (or as congregations), have we given ourselves? Are we a people that includes or excludes others? Are we a people that serves God or self-interest? Are we a people that supports one another or that tears one another down? Are our interests spiritual or worldly?

If what we are building is of the Spirit, then it affects our whole lives. It makes us act differently toward our neighbors. It makes us pray for those in need. Even folks we don't like much become the focus of our prayers and, soon, our love.

If what we are creating is of the Spirit, then we are indeed worthwhile building blocks. If what we are constructing is not of the Spirit, then, like the Tacoma Narrows Bridge, it will soon come toppling down around us and be worse than useless. It will be an item of ridicule.

This temple we are building, our community of faith, how might God intend it to be used? As a moldy relic? Or as a living wonder?

Perhaps we can find a clue to the answer in some of our weekend projects. Did you ever disassemble something with the intention of fixing it, only to discover you didn't have the foggiest idea how to do it? What did you do then? You asked for help, as you should have done in the beginning. The person with skill and understanding showed you how to do the job. You gained a new appreciation for the person giving you the hand. Together, you got the job done right.

Working together

God has planned for us to work together, thereby strengthening the entire fabric of the church. When we work together rather than as weekend blunderers, we accomplish something. But this working together is going to take courage and love and caring . . . and you. Any other alternative in temple building will bring only ruin — a relic, not a wonder. As Madelene L'Engle wrote:

How is our voice to be heard by the ill and starving and war-torn people of the world? It will be heard only if it is a voice of unity and love.

Do Brethren have the courage to be part of that unity and love? [†]

THE BRETHREN EVANGELIST
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New Series

With this issue the EVANGELIST begins carrying a new series of monthly articles. Written by General Conference Moderator Dale R. Stoffer, this new series will consider various facets of the 1988 Conference theme, "Let Us Be Brethren." In addition to serving as Conference moderator, Dr. Stoffer pastors the Smokey Row Brethren Church of Columbus, Ohio, and is assistant professor (part time) of historical theology at Ashland Theological Seminary. He is no stranger to the pages of the EVANGELIST, having written a number of individual articles as well as an earlier monthly column entitled "Learning From Our Heritage." The first article in his new series is found on page 6 of this issue.

Answers to Little Crusader Page:

- India — 1. Prasanth, Nirmala Kumar; 2. Sudhir, Sunitha, Shanthi; 3. Rajahmundry; 4. Visakhapatnam; 5. Hyderabad.
- Malaysia — 1. David, Jenny Loi; 2. Stephen, Rebecca; 3. Penang; 4. Johor Baru.



Let the Flame Burn Brighter

A summary and analysis of issues and concerns raised at the two national forums held to discuss the future of The Brethren Church, by Dr. Charles Munson.

I STILL BELIEVE there's a low flame burning.* It is not necessarily any brighter this year than last, but the flame is still there, and The Brethren Church is alive and — it would seem — making some progress.

It was the intention of the group of interested Brethren who met to discuss the future of The Brethren Church that we would call a **FORUM ON THE FUTURE OF THE BRETHREN CHURCH** to meet in Columbus, Ohio, on April 7, 1987. As you now know, 121 people met there, coming from far and near. The results of that FORUM were sent to the boards and commit-

*See "A Low Flame Burning" by Dr. Munson in the September 1986 issue of the **EVANGELIST**.

Dr. Munson, a respected Brethren leader, played a major role in calling Brethren to meet together for the two national forums to consider the future of The Brethren Church.

tees of the denomination for their review and, if they so chose, action. Some have taken the report seriously and have acted upon the information.

A number of interested Brethren met again and decided to conduct a similar FORUM at the 1987 General Conference. That FORUM was conducted during part of the Tuesday morning business session, thanks to the General Conference Executive Committee. The results of both samplings of Brethren opinion are interesting and challenging. You have been able to read the results of the first FORUM; now I want to attempt to combine the two in this report.

More accountability

The single most prominent need of the church expressed by the people is for more accountability at all levels, with structures to bring it to pass. It was often stated that we are "too independent, living in our own little worlds." "We are actually a

group of individual congregations with little unity or coordination, and responsible to no one." Said another, "Everyone is in charge and no one is in charge." And further, "We must change from radical congregationalism to limited congregationalism."

Coupled with this idea of accountability is the matter of the total ministry of the church. Being accountable is not simply for the purpose of having good organization, but that we might fulfill the "Great Commission." Evangelism, discipleship, vision, were mentioned to point up the need for **LAY INVOLVEMENT**. I emphasize lay involvement because, as it was pointed out, "We all need to carry out the Great Commission." "The attitude that the pastor must do it all must be changed."

It is certainly true that Christ did not speak the Great Commission to pastors alone. Look at it another way: "We need to overcome our fear

of change and look out to the unsaved community and not so much to ourselves." As the Columbus FORUM put it, "Teach human lostness without Christ." We surely know and believe this, but as the Conference questionnaires revealed, we may not have enough lay involvement to get the work done as a denomination.

Greater spirituality

Expressed variously but falling under the general heading of "spirituality" is a concern for more prayer, Bible reading, and spiritual growth. This would include prayer for ministerial recruits in particular, and for The Brethren Church in general. There is a serious need for young men and women to be helped to hear God's claim on their lives for ministerial service on a full-time basis. At this point a related concern was also mentioned — for Sunday schools and for prayerful selection of teachers and leaders.

If the question is raised from the previous paragraph (as it often is), "Where will ministerial personnel serve, since we haven't many openings?" the answer is found in another category — the need to plant more churches. Local congregations need to "mother" other Brethren congregations, was one suggestion made. In fact, one response indicated that a congregation was making plans to do just that.

"Maybe people are not coming to us in significant numbers because they don't see that we really believe the truth about the lostness of persons without Christ."

It is encouraging to know that people in both samplings were thinking "Church Planting and Church Growth." All right! But it's easier said than done.

Noted at the Conference FORUM but not at Columbus was still another concern — the need to have closer relationships with other Brethren bodies. The idea went something like this: We are not only independent from each other within our own denomination, we are isolated from and unrelated to other people who call themselves Breth-

ren. Of course, *The Brethren Encyclopedia* has helped some at this point. There were not large numbers pointing up this concern, but enough did do so to warrant a mention in this summary.

Improve our self-image

A rather pronounced concern, stated variously, was the need to improve our self-image. When individuals have poor self-images, they have difficulty relating meaningfully with other people. That holds true for congregations as well.

How is it that we have an identity crisis, if indeed we do? Why is it that our image of ourselves is so poor, if indeed it is? Certainly it is not because we have no message; or that we have no Lord and Savior over us; or that we have no God above to care for us; or that we have no Holy Spirit to guide us. Surely it is not because we have no word from the Lord, for we take the whole Bible as coming from Him.

Could we just be complacent and self-centered and unconcerned about fulfilling our orders "to make disciples"? Perhaps the concerns in Columbus and at Conference are true — we need to repent of our indifference and self-satisfaction. Maybe people are not coming to us in significant numbers because they don't see that we really believe the truth about the lostness of persons without Christ.

But it is true. Every person in every part of the world, from the mountains and from the valleys, rich and poor, young and old — everyone needs Jesus. If we felt that strongly enough, our lips would be unsealed. There is no such thing as a silent witness. "Either the witness will destroy the silence, or the silence will destroy the witness." Perhaps our self-image and our influence are poor because we are merely "going to church on Sunday."

Take worship more seriously

In the same vein as the last statement, a very pressing need was noted at both FORUMS, that "We must study and learn and develop worship in local congregations." No clear statement on this subject came from either sampling, except that we must take worship of God more seriously. Worshiping God is the most

significant thing we do, and if we are not careful about it, we could be doing something other than worshipping Him.

Social issues also were a concern in both samplings. We are rather aloof regarding social issues. Said one person, "We need clear Bible statements on issues and take stands on those issues." This concern was not so strongly raised that it would appear to be a mandate, but only that we need to be more forthright in how we view our society. Perhaps, taking the words in the best sense, it could be said that "We need to be more worldly." That means we need more involvement in the world in which we live with the only truth that matters — Jesus Christ.

Accountability and togetherness

Finally, from Conference came several notes saying we need to implement recommendation #1 from the 1987 moderator's address. You can read that recommendation in the September issue of the EVANGELIST. But in essence, Moderator Garner raised the issue with which this article began — accountability. Said Dr. Garner, "... The Brethren Church [needs to] develop a program that will increase togetherness in operation, belief, and accountability at local, district, and national levels." He said further that there is "little central authority." That is serious. What changes are needed to bring about accountability? Think about it.

Well, there it is, good, bad, or indifferent. I only claim that two samples of Brethren thought have been taken, and I have tried to summarize them for you. I don't even claim to have interpreted everything expertly. But I tried.

Last year, following Conference, I wrote an article, "A Low Flame Burning." The intent was to encourage the Brethren with the good things happening in our church. Having heard from a number of growing churches during the Conference FORUM (and since then), I am still encouraged. But the flame must burn brighter. We are making a significant difference in the lives of many. But we can do better.

Let the flame burn brighter for Jesus Christ — the only truth that matters. [†]

Let Us Be Brethren

*"For one is your Master, even Christ;
and all ye are brethren."*

Matthew 23:8

Christ as Master

First in a series of articles by General Conference Moderator Dale Stoffer on the 1988 Conference theme.

AS MODERATOR for the 1987-1988 Conference year, I would like us to do some thinking about our theme, "Let Us Be Brethren," prior to next August. I will therefore be writing a series of articles for the EVANGELIST which will develop this theme and which, I trust, will focus our thinking, praying, and dreaming in the coming months.

During the early years of THE EVANGELIST, every issue carried a verse of Scripture in its masthead which encapsulated some important ingredient of Brethren thought or life. The first two verses were Hebrews 6:1 — "Therefore leaving the principles of the doctrine of Christ, let us go unto perfection" (this was later shortened to "Let us go unto perfection"); and John 14:6, "I am the way, the truth, and the life." The third and last verse, which ran from May 3, 1905, until December 25, 1912, was taken from Matthew 23:8 — "For one is your Master, even Christ; and all ye are brethren."

When I ran across this verse in my research for my dissertation, two points struck me. First, the source, the center, the focus of our lives must be Jesus Christ. "Christianity is Christ," as Dr. Jerry Flora has said with reference to the theme of Colossians. The second point this verse makes clear is that Christ's identity determines ours. Who He is dictates who we are and who we



Moderator Stoffer (l.) shakes hands with outgoing Moderator Warren Garner at the 1987 General Conference.

should be. I will develop the first of these two points in this article.

The theme for the 100th General Conference of The Brethren Church, "Let Us Be Brethren," as derived from Matthew 23:8, means first and foremost that we will be brethren (and also Brethren) only insofar as we allow Christ to be Master and Lord of our lives. Our marching orders in this life must come from Him.

The reason for Christ's prominence in our lives derives from the truth that salvation is found only in and through Jesus Christ (John 14:6; Acts 4:12). Salvation in its past, present, and future tenses is wholly dependent upon Him.

Thus, the new status or position which we received through faith (known as justification) is dependent

upon the gracious sacrifice of Christ on the cross for our sins (see Rom. 4:24-25; 5:9; Titus 3:4-7). The new life, characterized by growth in the fruit of the Spirit (known as sanctification), is dependent upon our continuing devotion to Christ and fellowship with Him (see John 15:1-8, especially verse 5; Col. 2:6-7). The new glorified existence, when we will live beyond the reach of sin and death in God's presence (known as glorification), is dependent upon Christ's return (see I Cor. 15:20-24, 35-37).

As Christians we face two dangers with regard to our exclusive relationship of love and obedience to our Master, Christ. First, we run the risk of allowing other commitments to remove Him from His central place in our lives. This amounts to *idolatry*, replacing devotion to Christ with devotion to someone or something else.

It is fairly easy to recognize idolatry when it comes in the form of outright sin: sexual immorality, impurity, lust, evil desires and greed, as Colossians 3:5 suggests. But we also commit idolatry if we allow commendable commitments — our job, our hobbies, even our spouse or children — to supersede our commitment to Christ. (See the "hard saying" of Jesus in Luke 14:25-27.)

The other danger we face in our devotion to Christ is lukewarmness. All too frequently in the normal course of life we allow our busy schedules to erode our devotional life with the Lord. The time we spend in prayer and Bible study is often one of the first things we cut when life gets hectic. We are also tempted to think that if we are "doing things for the Lord" such as teaching, serving on committees, and visitation — we are meeting the minimum daily requirements for maintaining our spiritual health. But these activities, good and necessary as they may be, can never take the place of time spent with the Lord in prayer, worship, and Bible reading. We cannot feed others if we do not feed ourselves.

One of the sternest warnings about this danger is found in Revelation 2:1-7 and 3:14-22 in Jesus' addresses to the churches at Ephesus and Laodicea. He commends the

(continued on page 8)

What Is Ordination?

Part one of a two-part study of ordination in The Brethren Church.*

A Theological Overview of Ordination

IT IS IMPORTANT to realize that our English word, ordination, comes from a Latin rather than a Greek word. In the early fifth century, Jerome, in his Latin Vulgate translation, used the Latin word *ordinare* (to set in order, arrange) as a synonym for the Greek *cheirotoneo* (to appoint, choose; used twice in the New Testament: Acts 14:23, 2 Cor. 8:19). The English word, ordain, was later used by the King James Version to translate 24 different biblical words.

We therefore face two problems with regard to the word ordain. (1) The English word has so many shades of meaning that there is no direct one-to-one correspondence between the Hebrew and English and Greek and English words. (2) In using a Latin word to describe the

technical practice, we may import connotations from Roman Catholic usage. The solution to both problems is to go back to the original Hebrew and Greek words to understand what is meant by the English word, ordain.

"In the ordination process, God and man cooperate to provide the best possible leadership for the further advance of God's kingdom purposes."

*This article contains the first two sections of a report presented to the National Ministerial Association at the 1987 General Conference. The report was prepared by "the 1986 Ordination Study Committee," a committee authorized by the Ministerial Association in 1986 "to make a thorough biblical and theological study of Brethren ordination." The report was adopted by the ministers, who also approved a recommendation that ministerial procedures in The Brethren Church be revised to include changes suggested by this report.

This article focuses on the biblical and theological aspects of ordination. The second article (to appear in next month's EVANGELIST), which contains the remainder of the report, presents guidelines for the practice of ordination in The Brethren Church.

In the Old and New Testaments the *practice* of ordination is most generally connected with the rite of laying on of hands. This rite was used on a number of different occasions and had several important purposes. In sacrificial settings, the laying of hands on an animal conveyed the idea of atonement for sins and substitution through the transference of sin and guilt (this becomes a type of Jesus' sacrificial death). The laying on of hands is used in the context of passing on a blessing (Gen. 48:14; Matt. 19:13, 15). In the New Testament it is fre-

quently connected with healing by Jesus and His disciples. Reception of the Holy Spirit is commonly (though not necessarily) linked with the laying on of hands in Acts. Finally, in both testaments hands are laid on people when they are consecrated or set apart for a special service or function. This variety should caution us about too narrow a definition of ordination, for a person could have several "ordinations" (as in the case of Paul in Acts 9:12, 17; 13:3).

In the more technical usage of ordination, the laying on of hands seems to have a threefold significance with past, present, and future implications. As confirmation, the act looks backward as a formal recognition of a person's calling and gifts for service. As consecration, the act serves as a present setting apart of the person for God's service. As commissioning, the act looks forward as a charge to carry out the function and responsibility of a particular office.

In every Old and New Testament case, there is a link between the act of laying on of hands and some gracious work of God. Laying on of hands is not a "naked" symbol in the sense that it has no connection to God's grace. Nor, however, is it a means of grace in the sense that God's grace is conveyed in the act (a sacramental view). What can be said is that the act participates in the process as a testimony of faith and commitment. The faith and commitment demonstrated in the act are the "active ingredients" which make God's grace operative. In ordaining a

person for a special function, the act promises that God will grant to the faithful recipient the gracious gifts needed to fulfill a particular calling.

Ordination possesses both divine and human aspects. It is a formal recognition of God's call in a person's life

"In the Old and New Testaments the practice of ordination is most generally connected with the rite of laying on of hands."

and affirms both that those spiritual gifts needed for a special calling are present and that God promises grace to fulfill the responsibilities of the task. But ordination also includes human components. It assumes that

Christ as Master

(continued from page 6)

church at Ephesus for its hard work and perseverance in the face of adversity. But he chides the people for having forsaken their first love, that is, for losing sight of their primary commitment to Christ. Note the stern warning to the church at Laodicea: "because you are lukewarm — neither hot nor cold — I am about to spit you out of my mouth."

What solution does Jesus offer? In verse 20 He calls upon the people to open the door of their lives to Him in fellowship.

Let us be Brethren first of all by being sure that Christ is our Master and Lord. [†]

God's calling must be ratified by human witnesses as well, who can testify to the evidence of the divine call. The act of laying on of hands is also performed by persons with the appropriate authority, who can likewise vouch for the person's character and integrity. In the ordination process, God and man cooperate to provide the best possible leadership for the further advance of God's kingdom purposes.

Because ordination in the technical sense is always linked to the performance of a special task or function, the implication is that the authority and responsibility recognized in ordination should cease when the function ceases.

A Definition of Terms

We felt it necessary to define several terms more exactly.

1. Calling

Calling, like ordination, has a broader usage in Scripture than the way we customarily employ it. Calling frequently refers to God's appeal or invitation to salvation (1 Cor. 1:9; Eph. 4:1, 4; 1 Thess. 2:12). Only rarely is it used in the narrow sense of a personal commissioning to a special office or function (Rom. 1:1; 1 Cor. 1:1; c.f. Acts 20:28). In both usages the stress is upon God's initiative in the matter. The human aspect of the process is in reality a response to this initiative. Thus the congregation *affirms* the divine call while the elders *confirm* it, and they jointly *set apart* the individual for God's service. It should be stressed that a call implies a task.

2. Office and Function

It is appropriate to keep these two

terms together, for they are related as noun to verb. Office tends to be more static in nature, while function conveys the idea of activity.

While office can be conceived apart from function, we need to be aware of attaching unique status or authority to the office of elder itself. The Brethren are not in the Catholic tradition in which special status is given the priest by virtue of his ordination to this office. Rather we are in the Protestant tradition in which our authority as elders derives from our administering the Word of God to our people (note that early Brethren elders were called "Servants of the Word").

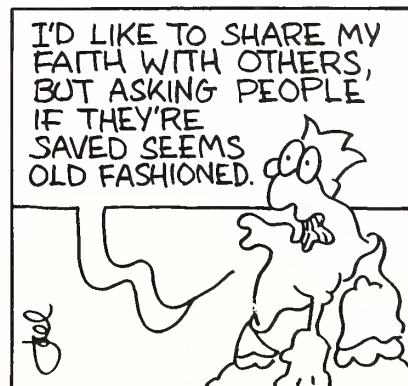
The word, function, is used by the NASB and NIV translations in Romans 12:4 to refer to the activity each member of the body has within the church. The context provides an important reminder for us. Paul uses a dynamic, living analogy when

"In every Old and New Testament case, there is a link between the act of laying on of hands and some gracious work of God."

dealing with these concepts — the analogy of a body whose members are functioning in God-given ways in order to achieve the divine goals of edification of the body, glorification of God, and service to the world (cf. Eph. 4:11-16). We must therefore remember that structure should always be the servant of our goals and needs. [†]



Pontius' Puddle



Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

Adventures in Faith

On June 4, 1979, my beloved husband, John, went home to be with the Lord. Though he had been in failing health for several years, he was in the hospital only six weeks during his final illness, having suffered a blood clot in his lung, followed by a stroke, and finally by heart failure.

Having been married for 44 years, I was pretty much devastated by John's death, for he was my strong right arm. But the Lord, upon whom I rely heavily, gave me a new purpose for living. So under His guidance and with deeper commitment, I communicated with Rev. Dale Ru Lon whether I could be of service at Town and Country, the Brethren home mission church in Tampa, Fla., as a part-time tentmaker. He extended me a warm invitation and found a room for me with Donna Shank.

I spent two winters at Town and Country working with the Ru Lons, doing anything for which they could use me, from visitation and door-to-door survey work to teaching Sunday school and doing office filing, etc. The second winter I was there I lived with my niece, Betty Cunningham, and her husband, John, who work with Child Evangelism Fellowship. That was a

pleasant arrangement — being with family.

I found the work to be very rewarding spiritually, and decided to lend a hand the following winter (my third in Florida) in the Orlando Bible Fellowship, where Larry Bolinger and his family were working to start a mission church in the Kissimmee, Fla., area.

The following winter I stayed at home in Berlin, Pa., as a niece of mine was in the final stages of cancer. I was able to minister to her and comfort her until her death in February. She faced death very bravely and made me realize how the Lord can prepare a child of His for the end of this life — even though it is sad for us who remain to lose our loved ones.

My fourth term of service as a tentmaker was spent in Conover, North Carolina, where Keith Hensley and his wife were developing a home mission church. This, too, inspired me to continue on in His service, allowing Him to lead me.

Then my youngest sister came to the final stages in her bout with cancer, so I stayed in Berlin and part time in North Canton, Ohio, trying to provide as much help and comfort as I could. She died in April, another blow

to me, as we were very close. Being an emotional person by nature, I found this hard to take, but life must go on.

In the winters of 1985-86 and 1986-87 I felt led to assist with the work in the mission church in Valrico, Fla. — the Bloomingdale Community Church — which was started by Rev. Keith Bennett but more recently has been served by Rev. Charles Ankney and his family. I was privileged to see this church develop and grow under the Holy Spirit's guidance and Pastor Ankney's ministry. The congregation was able to put on a much-needed addition and to complete it in record time without incurring further indebtedness.

It has been a real privilege for me to work with these dedicated pastors these six winters. And as long as the Lord gives me strength, I shall continue to help wherever He leads. I celebrated my 73rd birthday in the Valrico church, where they gave me a lovely celebration. I have made many new and loving friends in these terms of service, and the experiences have been most fulfilling.

I guess I acquired my interest in missions from my preacher brother — J. Wesley Platt, who was a mission pastor in the Manteca, Calif., area and was instrumental in starting other churches in that area. Also, we had many missionary friends who spent time in our home, among whom was Dr. C.F. Yoder, a personal friend of ours during my growing-up years.

The following poem by Margaret R. Cole seems to fit my efforts to serve.

My Gift

*What have I to offer Thee, Lord?
A mind quick and alert?
Time for long-range plans ahead?
Wisdom Thy truths to assert?
Preparational training for Thy work,
Or skills or talents bright?
No none of these are mine to give,
I have only a widow's mite.
A life near spent, my only gift
What a trifle for a King!
Oh, that I had a more worthy one,
But such as I have I bring,
And offer it all, and may it, I pray,
Be acceptable in Thy sight.
Humbly upon Thy altar, Lord,
I lay down my widow's mite.*

MABEL HEPLER
Berlin, Pa.

Come In, Jesus

The following poem is, according to Ruth De Lozer, "thoughts [which] came from a message given by Rev. Victor Alesandroni during the morning worship service at Park Street Brethren Church" on August 9, 1987.

Rev. Alesandroni, president of The Brethren Church in Argentina, visited the United States this past summer and spoke at General Conference on Friday morning, August 7, then at the Park Street Brethren Church the following Sunday morning and at the Ashland Garber Brethren Church that evening. Mrs. De Lozer noted that she was touched by all three messages.

Come In, Jesus

*Jesus, bring Your moving truck
Into my life today;
And Jesus — remove all the garbage —
Take it all away.
Come in, Jesus, and be seated —
I don't always like what I see.
Come into every room, Jesus,
Open my eyes — set me free.*

*Take charge of my life now, Jesus —
Charge of my spirit, body and
soul.*

*Make room for only You, Jesus
Come in — take complete control.*

*Come in, Jesus, and be seated —
Help me understand Your will;
Cleanse me, wash me, purge me
As I climb every mountain and
hill.*

*Make room for only You, Jesus;
Take charge — move me out;
Come in, Jesus, and remove every sin,
Remove all fear and doubt.*

*Let Your glory be my glory,
My life is a great treasure.
May Your moving truck — Your Holy
Spirit —*

*Cleanse me beyond measure.
Come in, Jesus, with a precious joy,
Come In, Jesus, and live within;
Come in, Jesus, and be seated —
All spiritual warfare we can win.*

RUTH DE LOZER
Ashland, Ohio

God's Peace Plan

In Philippians 4:6-7, the Apostle Paul spells out God's plan for inner peace.

By G. Roger Schoenhals

FOR most of a year I lived in the heart of New York's Manhattan Island. Based on my brief experience, I can tell you that the worst pollutant in that melting pot of a city is not the garbage nor the dirt, not even the smog. It's the noise.

Traffic noise. Construction noise. People noise. Airplane noise. Train noise. Twenty-four-hour-a-day noise. In fact, the only time New York City isn't noisy is a few hours Sunday morning when man and machine fall silent.

I now live in a metropolis on the west coast: Seattle. Though a peanut compared to the size and complexity of New York, this urban area is producing its share of noise. For several years we lived only a block from Interstate 5, where the race-track roar of traffic filled our ears night and day.

Now we live just north of the city in a quiet little community on the shores of Puget Sound. About the only noise here is the clatter of a passing train or the muffled sound of a tanker truck grinding its way up the hill from an oil transfer station to the freeway four miles to the east. We also hear birds singing in the trees and children at play. Occasionally, we hear the barking of a sea lion. The outer peace of this place is wonderful.

But the message of this article is not the pleasures of outward calm. Rather, I want to focus on inner peace. Peace of mind. Peace of heart and soul. The peace of God that passes all understanding.

For most people, I think, inner

peace is tied to how calm things are on the outside. When outward circumstances begin to clang and bang, inner tranquility collapses. Noise, like a skipping rock, disrupts the placid lake of inner peace.

In our noisy, hectic world people go to great lengths to find peace of mind. Some turn to the artificial quietness produced by narcotics and depressants. Others try the mysticism and meditation route that promises rest for the frazzled soul.

But then there's God's plan for peace — a plan not so much for the Middle East, but for the middle of the soul. A plan to keep His deep, indestructible peace alive and dominant in our lives.

The plan is laid out in chapter 4 of Philippians, verses 6 and 7:

*Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and minds in Christ Jesus.**

Here St. Paul addresses three things: The annoying clatter of our anxieties; the all-inclusive content of our requests; and the awesome calm of God's peace.

1. Our Anxieties

The "anxiety" Paul is speaking of here is different from the kind the psychiatrist means when he uses the word to describe a form of emotional illness. Paul is not referring to neurotic anxiety, which is a sort of free-floating apprehension; a rest-

*Quotations from the Bible are from the Revised Standard Version.

less, jittery mood without a reference point.

Rather, the anxiety Paul points to here is a worrisome, fretting, uptight disposition of mind that breeds such common results as indigestion, sleeplessness, crankiness, and nervousness. He's referring to those daily worries that get under our skin and rob us of peace. Here's a partial list:

How am I going to pay the bills?

How can I get all this work done in time?

Will I get a promotion?

Will I be forsaken in my old age?

What shall I fix for dinner?

Will my children turn out okay?

How can I get people to like me?

What shall I wear?

In the Sermon on the Mount, Jesus said, "Do not be anxious about your life." And that's what Paul is echoing here. Don't allow yourself to be overcome with worry and undue concern. Don't let anything (large or small) sneak into your life and steal your peace.

Good advice. But how do we actually accomplish this? It's one thing to say, "Don't worry," but another to provide a plan to follow. Consider, then, the place of prayer.

2. Prayer and Peace.

Even though God knows all things before we think or speak them, He desires that we act out our faith by making our needs known to Him. Our prayer of faith releases His power within us. Such prayer is the door to peace.

In this passage of Scripture, Paul says five things about prayer. First, our prayers are to be inclusive. He says, "in everything by prayer . . ." No problem is too big for God to

Mr. Schoenhals is a free-lance writer who lives in Seattle, Wash.

handle and nothing is so small as to escape His fatherly care. He who has the very hairs of our head numbered; who sees every falling sparrow; who's thoughts toward us are more than the sands of the sea; He it is who listens intently to the prayers of His children.

No matter what it is, if it's big enough to disrupt our inner peace, it's big enough to bring before the throne of Grace. So the **first step** in discovering the peace of God is to bring our inner clatter to Him.

Second, Paul uses the word "prayer." In the original language, the term means general prayer and suggests a spirit of devotion. It's an attitude of heart that is soft and fertile and predisposed toward prayer.

When Paul exhorted the Thessalonians to pray without ceasing, he was speaking of an attitude of prayerfulness. And that is what he is getting at here. Simply put, the **second step** in finding peace through prayer is to prepare our hearts, to place ourselves in an attitude of worship and devotion.

This may require a physical change of location. That is, we may need to get by ourselves, away from the distractions of the moment. We may need to turn off the TV and go into the bedroom and close the door.

Reading the Bible, listening to sacred music, writing out a prayer, or just listing blessings are helpful tools to prepare the heart for prayer.

The **third key word** in this peace plan is the term, "supplication." As we bring to God those concerns that cause us anxiety, we are not to be casual about it. Rather, we are encouraged to offer earnest prayer. Supplication suggests intensity and perseverance.

Some worries seem to disappear easily with but a whisper of prayer. Others hang around for weeks. Our prayers will prevail as we earnestly and continually pour out our hearts in supplication. We are to persevere if God's peace seems elusive. Just as Jesus had to struggle against temptation in the wilderness for forty days, so we may occasionally find it necessary to pray repeatedly and diligently for a particular need.

The **fourth word** regarding prayer is "request." In addition to a general attitude of prayer, we are to bring specific petitions before the

Lord. What is it that causes the anxiety? Name it in prayer. Make the request clear and simple.

Such detail is not for God's benefit, but for ours. By making specific requests to God, we are able to isolate our needs, focus individually on them, and open our minds to God's precise response. Some people find it helpful to use a notebook and list both the petition and the answers.

Now, after we have come to the Lord in prayer with whatever it is that troubles us; after we have drawn near to Him in an attitude of prayer, after we have presented our specific needs to Him in a spirit of earnest supplication; we are ready for **step five**, thanksgiving.

The writer to the Hebrews defined faith as "the assurance of things hoped for, the conviction of things not seen." That's what Paul is talking about here. To pray with thanksgiving is to express faith. We move beyond the asking stage to the faith stage.

We thank God for who He is. We thank Him for hearing us and for His promises and faithfulness. We praise Him for loving us and for His goodness. With thankful hearts we claim that wonderful inner peace that comes to one who, like a child, finds security and provision in a loving parent.

3. God's Wonderful Peace

In chapter four of his Gospel, John tells of Jesus being with His disciples in a boat on a stormy sea. The waves lash the boat and water rushes in. Panic and terror seize the disciples. They plead with Jesus to do something.

We see Him stand, face the wind and the waves, and say, "Peace, be still!" Suddenly a great calm settles upon the scene. An awesome silence. And the disciples, who had been fearful of the sea, now tremble with an even greater fear. The Lord God is in their midst and He has silenced the sea.

The Lord says the same thing to our anxieties and worries when we turn to Him in prayer. If we will ask Him, He will speak His word of peace to the inner storm.

This peace is not the cheap substitutes we often strive so hard to obtain. This is God's peace; peace that

passes human understanding. This peace pervades and surrounds His existence. Jesus said, "Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid."

Paul says that this peace of God will "keep your hearts and minds in Christ Jesus." The original word for "keep" is better rendered "to stand guard over, or to stand as sentinel." It is a military word and it refers to the soldier who walks back and forth in front of the gate keeping guard over all that is within.

"No problem is too big for God to handle and nothing is so small as to escape His fatherly care."

The peace of God does the same thing for the believer. As long as His peace abides in our hearts, we can, as John says, have confidence before God. We have the assurance that we belong to Him and that we are walking in his will.

But the moment the sin of faithlessness (which is really another word for worry) enters our minds, the peace is disturbed and we are alerted to the danger. The breaking of the peace is a signal that we need to bring something earnestly and specifically before the Lord (with thanksgiving) in order that the peace may be restored and that we may continue safely on our way, walking in the will of God.

It doesn't take a bulldog type problem to disrupt a peaceful heart. Little things, yapping terrier type concerns, can hound us to the point that we turn our attention from God to the irritant. Soon we are embroiled in a cycle of worry.

How do we break out? We bring the anxiety-causing concern to the Lord, knowing that whatever it is, He cares. We draw near to Him in a spirit of prayer. We present our request to Him, naming it specifically. We offer it earnestly and, if necessary, repeatedly. Finally, we joyfully express our confidence in the Lord, who hears and answers prayer.

As we follow God's plan for peace, we find our hearts filled with something the world neither knows nor understands. We enjoy the wonderful peace of God. [†]



Financing Education

*By Dr. Joseph R. Shultz
President, Ashland College*

GENERAL MOTORS recently made a gift of \$50,000 to Ashland College. The reason for this gift was the company's realization that the tuition of its employees who take courses at Ashland College does not completely cover the total real cost of education. General Motors is a responsible company and chose to pay the total bill.

Ashland College depends heavily upon tuition to balance its budget. In addition to tuition fees, however, the College must raise \$880,000 to balance the budget. In the 1987-88 budget of \$24,537,812, the need for gifts may not appear critical. However, it is most critical when it is applied to individual student scholarships.

Approximately \$3.3 million of the College's total budget goes for scholarships. Seventy-seven percent of the students at Ashland College receive some form of financial aid. The average financial aid package for these 77 percent of students is approximately \$3,500.

When financial aids are subtracted from the total bill, it very often makes it possible for any Brethren student to attend Ashland College. The real costs at Ashland College are often very near the costs at state universities.

The important fact to realize is that most financial aid is given on the basis of a student's financial need. Parents of college-age students must complete an FAF form and send it to the national testing



AC President Dr. Joseph R. Shultz takes time from his busy schedule during the second week of classes to talk with Brethren students Ryan Gordon (a junior from Bradenton, Fla.) and Jean Moe (a senior from Sarasota, Fla.).

service. This form is obtained at any high school, and the information is sent confidentially to the college or university of a student's choice. This is necessary before any state or federal resources can be made available to a student.

There are also scholarships that are given upon the basis of student achievement. These do not require an FAF form, but are given on the basis of a student's high school grade point average or some other academic or athletic achievement.

Why should The Brethren Church support Ashland College? — A Christian president, Christian teachers, Hope Fellowship where hundreds of students come together each Wednesday night to

worship and pray, Bible studies in dorms, Fellowship of Christian Athletes, worship services and convocations, an excellent college church and Christian advisors who direct and keep them in The Brethren Church, the opportunity of meeting other Brethren students, and the opportunity of being trained for ordained or lay ministries.

The Brethren Church is upheld by the Board of Trustees and by faculty and administrators. The Brethren Church is upheld in many, many other ways.

Why not support Brethren scholarships and Ashland College through your Educational Day Offerings? Thank you. [†]

FINANCIAL AID DIRECTORY

AID NOT BASED ON NEED (no FAF required)	TYPE	ELIGIBILITY
	AC Scholar Test UP TO FULL TUITION, ROOM AND BOARD	Must be a high school senior and have applied for admission to AC. Tests on November 7, 1987 and March 5, 1988.
	Presidential Scholarship \$2,000	High school academic GPA of 3.25 or above
	Merit Scholarship \$800	High school academic GPA of 2.50 to 3.24
	Family Grant 50% TUITION	One other member of the immediate family at AC receiving no institutional aid
	Alumnus Grant \$600	A son or daughter of an AC alumnus
	Girls' State Grant \$600	A high school participant of Ohio Girls' State conference at AC
	Brethren Grant \$800	A member of The Brethren Church headquartered in Ashland, OH
	Art, Music, Drama, Athletic Grants Varies	By audition and/or interview
	Transfer Scholarship \$2,000	Associate degree and at least a 3.0 college academic GPA
	John M. Ashbrook Scholarship \$1,000 PER YEAR	Full-time student interested in public affairs, political science, pre-law or history. Essay and minimum GPA of 2.5 required.
	Choice Grant \$600	Ohio resident pursuing a bachelor's degree; not enrolled as a full-time student in an institution of higher education on or prior to July 1, 1984

AID BASED ON NEED (FAF required)	Pell Grant UP TO \$2,100	Enrolled for 6 or more semester hours; FAF determines eligibility
	Supplementary Education Opportunity Grant (SEOG) Varies	Full-time student; FAF determines eligibility
	Ohio Instructional Grant (OIG) UP TO \$3,306	Full-time student; Ohio resident; the gross family income must be under \$25,000 per year; OIG application required
	Pennsylvania State Grant (PHEAA)	Full-time student; Pennsylvania resident; PHEAA application required
	Educational Assistance Grant Varies	Full-time student; FAF determines eligibility
	College Work-Study (CWS) Varies	Full-time student; FAF determines eligibility
	Perkins National Direct Student Loan (NDSL) UP TO \$1,000 THE FIRST YEAR	Full-time student; FAF determines eligibility
	Guaranteed Student Loan (GSL) UP TO \$2625 THE FIRST YEAR; A MAXIMUM OF \$17,250 FOR UNDERGRADUATE STUDY	Enrolled for 6 or more semester hours; FAF determines eligibility Application available from lending institution
	Parent Loan (PLUS) UP TO \$4,000 PER YEAR; A MAXIMUM OF \$20,000 FOR UNDERGRADUATE STUDY	Enrolled for 6 or more semester hours; application available from lending institution
	Huntington Revolving Loan UP TO \$2,000 PER YEAR	Enrolled full-time

Those Who Make a Difference

By James D. Harvey

I WOULD like to take this opportunity to tell you a story. It relates to the field of fund raising, but more particularly, how leadership, commitment, and a strong spiritual belief impact our educational institutions.

This story deals with the truism that people give to people. It is about an individual with whom I have had the pleasure of working and by whose example I have been inspired.

This individual is now an octogenarian. His sense for philanthropy had its beginnings in his childhood in Europe, where he lost his father at an early age. He later came to this country to pursue the American dream. From meager beginnings, but with industriousness and God-given skills, he started a small machine shop with another tool and diemaker. Their one-room workshop grew into one of our major manufacturing companies. During this time this gentleman never lost sight of those values which give true meaning to life — fellowship and concern for other human beings.

He believes that each generation has the responsibility to provide a legacy for succeeding generations. His commitment to honesty, integrity, family, church, and the social organizations of his community were exemplified by his willingness to provide active leadership. Modest and humble, quiet but forceful, he believes that it is his

Mr. Harvey is vice president for institutional advancement at Ashland College.



James Harvey (l), vice president for institutional advancement, discusses Ashland College enrollment and student finances with Carl Gerbasi, executive director of admissions and financial aid.

responsibility to be generous with the gifts God has bestowed upon him.

His personal and corporate philanthropy has made an enormous difference for several non-profit organizations. But the greater impact was his personal dedication to lead by example. His generosity would establish the goals for others. He would never ask anyone to give without first making his own personal gift, and his commitment became an inspiration to others.

He lives by the philosophy that if you are asked to contribute to an institution or organization and if you believe in that organization's purposes and mission, then "your contribution should be great enough that it hurts a little and

stretches your resources."

I relate this story to illustrate how important leadership and commitment are to successful fund raising for our colleges and universities.

Last year Ashland College, under the leadership of the Board of Trustees and the president, achieved a record year in total giving and contributions for operations. Gifts from all constituencies totaled more than \$3,683,713, which was an increase of \$1,198,000 over 1985-86.

The five-year capital campaign, "Partnership in Excellence," concluded its second year with \$8,600,000 pledged toward the \$14,000,000 goal. Gifts secured from this campaign will be used to endow faculty chairs, support

scholarship and financial aid, and beautify the campus.

A successful campaign will strengthen the college's overall position and add financial stability through increased endowment and greater support for student financial aid to which the college provides more than \$3.3 million from the current budget.

Ashland College's academic and programmatic success is based upon its financial success and its ability to attract donors committed to the ideals of independent, private higher education. To balance the budget of \$24,500,000 for 1987-88, the college must raise \$882,000 for operations. The following goals have been established

by the Development Committee of the Board of Trustees for the constituencies listed.

DIVISION	GOAL
Trustees	\$260,000
President's Advisory Council	12,000
Corporations	100,000
Matching Gifts	15,000
Foundations	65,000
Church (Seminary)	115,000
Alumni	93,500
Parents	10,500
Employees	22,000
Non Alumni	85,000
Ohio Foundation for Independent Colleges	95,000
Planned Giving	9,000
	<u>\$882,000</u>

I began with a story to illustrate that leadership and commitment are important and vital elements in our fund-raising program. A successful campaign will assist Ashland College in achieving its mission of providing for the total development of our young people to their fullest potential. The enthusiasm we share becomes contagious and provides inspiration. Ashland College deserves your involvement and financial support. We hope you will affirm your faith in the ideals of our institution to your associates and friends, and invite them to join us in our vision for Ashland College, as we seek our goals of "AC'cent on the Individual." [†]

A Memorial to AC's Early Years

Ashland College and community leaders met Friday afternoon, September 11, in front of Founders Hall on the AC campus to rededicate the newly refurbished area known as Jones Terrace.

The terrace, originally built in 1957, underwent extensive stone and brick work this summer as part of the college's campus beautification project.

"Jones Terrace is now a memorial to everything that went on at Ashland College before 1957," said Dr. Glenn L. Clayton, president emeritus, at the rededication.

It was that year that Rev. George and Jessie Jones, who served the Johnstown, Pa., Second Brethren Church, contacted then-president Clayton about contributing a memorial to their son, Earl E. Jones, who attended AC in 1920-21 and was killed in 1921. They decided that the sloping area in front of Founders would make an ideal location.

The terrace, which is "dedicated to the pleasurable growth and development of the young people who attend Ashland College," features symbols of three major events in the school's history: a stone engraved "1881" commemorating the first AC graduating class; a stone bench engraved "1904" in recogni-

tion of the first four-year class after the reopening of the college; and the keystone and cornerstone saved from the original Founders Hall, which burned in 1952.

The refurbishing of Jones Terrace was only part of the summer campus beautification program. Several cement or paved walkways were torn out and replaced with brick walkways, and the roadway behind Founders and Miller Halls was torn out and replaced with two concrete walkways bordered by numerous trees, shrubs, and flowers.



Above, a section of the refurbished terrace. Below, AC President Emeritus Glenn L. Clayton examines the new plaque on the monument at the center of the terrace.





Dr. Don Rinehart counsels a student in his office.

Education, Family Style

By Randy Sarvis

"I am firm in my belief that a teacher lives on and on through his students. Good teaching is forever and the teacher is immortal."

— Jesse Stuart, author-educator

Don and Jan Rinehart realize the invaluable lessons learned from their teachers, and they are passing on this knowledge to their own students - perpetuating what has become one of Ashland College's most cherished traditions.

"There is a deep sense of caring at Ashland College that really calls upon the very best from the individual and creates such a conducive environment for learning," according to Dr. Donald Rinehart, professor of religion and dean of AC's School of Arts and Humanities. "So many members of the faculty have a tremendous commitment to this institution."

Ashland College and excellence in education have gone hand-in-hand for the Rineharts, as 24 members of three generations of the extended Rinehart/Klingensmith family have been affiliated with the college, most of whom entered the field of education.

Don, who graduated from Ashland College with a bachelor of science in education degree in 1959, has been teaching at the college since 1969, having served as chairman of the religion department for five years and dean since 1982. He earned bachelor and master of divinity degrees at Ashland Theological Seminary in addition to a master of education degree from the University of Arizona and doctor of ministry from the Consortium of Higher Education and Religious Studies. Don was a pastor of the Brethren Church in Smithville for several years during the 1960s, and currently serves as pastor of the First Congregational Church of Lexington. He was recently elected to the Ashland

County United Appeal Board of Trustees and has been active coaching YMCA programs and summer youth sports.

His wife, the former Janet Klingensmith, came to Ashland College from Washington D.C., before graduating in 1959 with a bachelor of science in education. She earned a master in education degree from AC in 1979. "I met Don at the end of my freshman year when we were working on a student senate committee together," Jan said. ("That was the first that she was aware of me, but I had admired her from afar for many months," Don added). Jan has been an elementary teacher for 23 years, serving at a school in Tucson, Ariz., Green Local in Wayne County and at Ashland. She was nominated and elected by her peers as Ashland City Schools' 1987 "Teacher of the Year."

"There is a deep sense of caring at Ashland College that really calls upon the very best from the individual and creates such a conducive environment for learning."

"That really was exciting because I love to teach," Jan said, noting that her education at Ashland College more than adequately prepared her for a career in education. "I'm proud to be affiliated with this school. I've encouraged our children to come here, and many others as well." Their eldest daughter, Melissa, graduated from AC in 1985 in English education, while their other daughter, Melinda, is a junior majoring in elementary education. Melissa's husband, Daniel Acuna, is also a

1985 AC grad.

Jan has worked with some 15 "very well prepared" student teachers from the college over the years. "I really enjoy being a part of that student-teacher process," she added. "I'm glad to be able to make a contribution to AC's teacher education."

Contribution and commitment to education are just two of the many ideals that make Ashland College such a unique institution. "There is a certain intimacy that occurs between faculty and students at the college, a tradition that has been established over years, decades and generations - there is a freedom to explore and develop," Jan said. "Out of those roots of tradition comes strength."

As a student, Don was challenged to excel by faculty members who sometimes believed more in their students than the students believed in themselves. "Part of the devotion and commitment of Ashland College graduates comes from the faculty that were devoted to them - the impact was much more than the content of the course," he said. "The faculty is willing to invest unselfishly of themselves because they have a commitment that goes beyond contractual obligations. So many of the faculty have had opportunities to go elsewhere and teach, but they have chosen to stay here."

One of those who has "stayed here" is Dr. J. Ray Klingensmith, Jan's father, who has taught religion courses for both the college and seminary for the last 31 years. Still going strong at nearly 80 years, Dr. Klingensmith graduated from AC in 1931 and from the seminary in 1934. Named an Outstanding AC Alumnus and the recipient of an honorary doctor of humane letters in 1977, he was chairman of the religion department for 23 years and, at one

This article is reprinted from AC'cent, the Ashland College alumni magazine, and is used here by permission. The writer, Randy Sarvis, is news bureau editor in the AC public information office.

Two additional notes of interest to Brethren people: Dr. Don Rinehart served as General Conference moderator for The Brethren Church in 1983. And prior to coming to Ashland College in 1956, Rev. J. Ray Klingensmith served for a number of years as a Brethren pastor and from 1940 to 1945 as General Secretary of the Missionary Board of The Brethren Church.



The Rinehart/Klingensmith family poses for a family photo in front of Founders Hall. They are (l. to r.) Dr. J. Ray Klingensmith, Christine Klingensmith, Dr. Don Rinehart, Melissa Rinehart Acuna, Jan Rinehart, Melinda Rinehart, and Dr. Carroll Rinehart. (Not shown is Jan and Don's son, Todd, an Ashland High School senior.)

point in the mid-1960s, single-handedly taught 800 students in religion. He has pastored Brethren churches in California, Indiana, Washington, D.C. and Ohio as part of his 60 years in the ministry.

"There is a certain intimacy that occurs between faculty and students at the college, a tradition that has been established over years, decades and generations — there is a freedom to explore and develop."

"I came to Ashland College in 1926 in a Model T Ford with \$25 in my pocket," Dr. Klingensmith said, noting that seven other boys from his church in Long Beach, Calif., joined him on the journey to Ashland College. "It was always a very friendly school where everybody knew each other. We had such good professors. They never leave you - those teachers are always with you." While his students kept him plenty busy, social interaction has always been an important part of campus life. "We had weiner roasts at a farm two miles from the college," he said. "We'd walk out there hand-in-hand with the girls - that was dating back then!"

One of those girls Dr. Klingensmith had his eye on was Christine Witter Klingensmith, a 1930 AC grad from Philadelphia, who later taught first grade in Washington, D.C. and Ashland. Upon her graduation, Mrs. Klingensmith worked in the business office and later served as the college recorder (registrar), a position in which she played a key part in Ashland College's initial acceptance as an accredited member of the North Central Associa-

tion of Colleges and Schools.

"He belonged to the California Quartet, so I was acquainted with him long before we ever went on a date," Mrs. Klingensmith said. It was actually after their graduation from AC, while she was recorder and he was a seminary student, when they became serious about each other.

She remembers when all students were required to attend religious services and when the college had just a handful of students compared to its present-day numbers. "Chapel was required of everyone. All offices closed everyday at 10 a.m. and all students had to attend chapel," she said. "And I can remember (college president) Edwin E. Jacobs being ecstatic in 1929 when he learned we had 350 students enrolled." Mrs. Klingensmith resided in Allen Hall (later razed to make room for the new library) for seven years; and by a delightful coincidence, Jan wound up living in the same room.

Dr. Klingensmith recalls when the college's ball diamond was located in the quad and the football field was on the site where Clark Hall is currently situated. "There's an attachment, a charisma around the place that gets a hold of you," he said in explaining his love for the college. "You can't believe how the Lord has opened doors for me at this place. The Lord amply took care of us for 50 years - so I thought 'Why not keep teaching?'"

"I think my dad wants to retire only when he goes to heaven," Jan said about his love of his profession. Dr. Klingensmith has taught for the last dozen years without a salary.

Another member of this remarkable family who continues to serve as an educator is Don's brother Carroll, who officially retired as a

music teacher in the Tucson school system five years ago, but continues to serve nearly full-time as a visiting professor conducting workshops in music education for middle school students. Indeed, Carroll, a 1948 Ashland graduate with a bachelor of science degree in music education, returned to AC the last three summers to teach a seminar in which gifted children conceive, compose and perform their own operas. The author of the internationally known elementary music education textbook "Spectrum of Music," Carroll and his wife, 1948 AC salutatorian Marilyn Plank, have authored five collections of choral arrangements. Also, their daughter, Kathryn Rinehart Mitchell and her husband, Robert Mitchell, both graduated in music education from Ashland in 1971.

"I've seen some very positive growth at the college over the years," said Carroll, who was honored by the college with a doctor of humane letters in 1971. "In one sense, there is a desirable conservatism and stability; but on the other hand, some of the teachers here are so creative and on the cutting edge of education."

Don views the quality facilities and expanding programs - along with the commitment of the college's faculty, staff and administration - as assuring a bright future for Ashland College. Other major factors are the legacy and tradition established by those generations of student-teacher relationships.

"For me, a lot of it has to do with the roots that were established when I was a student here because of my professors and the church affiliation," Don said about the "tremendous dedication" of so many over the years. "This nurtured my love for Ashland College, which continues to this day."

Solomons Commissioned For Service in Colombia

Sarasota, Fla. — A commissioning service was held Sunday morning, August 23, at the Sarasota First Brethren Church for Tim and Jan Solomon, candidates for missionary service in Colombia, South America.

Rev. James R. Black, executive director of the Missionary Board of The Brethren Church, was the speaker for the service. Tami Gunden, a popular gospel singer and recording artist, presented special music. The commissioning for the Solomons was conducted by Rev. Black; Dr. J.D. Hamel, Sarasota's senior pastor and father of Jan Solomon; and Rev. Kenneth Solomon, Sarasota's pastor of evangelism/missions and father of Tim.

Tim, son of former Brethren missionaries Kenneth and Jeannette Solomon, grew up on the mission fields of Argentina and Colombia. He has an AA degree in Business Administration from Manatee Community College, and is continuing his education by correspondence through Southeastern Bible College, majoring in Bible and Theology.

He works as an announcer/producer for WKZM Christian radio, where he has been employed for almost nine years. He is currently church treasurer for *Iglesia Hispana de los Hermanos* (the Hispanic Brethren Church of Sarasota), and served as treasurer of the Florida District for two years.

Jan, daughter of Dr. J.D. and Jean Hamel, grew up in the congregation of the Sarasota First Brethren Church. She has an A.B. degree in elementary and early childhood education from the University of South Florida, from which she was graduated with honors.

At right, (l. to r.) Dr. J.D. Hamel, Rev. James R. Black, and Rev. Kenneth Solomon lay hands on Tim and Jan during the commissioning service. Below, Tim, Jan, and Stephen Timothy (c.) with Rev. Black, Lisa Joy, Dr. and Mrs. J.D. Hamel (Jan's parents), and Rev. and Mrs. Kenneth Solomon (Tim's parents).



She has taught fourth grade, junior and senior high bands, and elementary and high school Spanish at Sarasota Christian School, where she worked for five years. She has also done children's programming for WKZM radio. She currently serves as youth director for the Sarasota Church, a position she has held for more than two years.

Both Tim and Jan have been active

for many years in the Sarasota First Brethren Church, and they are the founders of the church's Hispanic ministry, *La Iglesia Hispana de los Hermonos*.

The couple has two children, Lisa Joy and Stephen Timothy. The family is in the beginning process of applying for visas to Colombia and will depart when the paperwork is completed and visas are obtained.

Brethren House Ministries Loses Two Team Members

St. Petersburg, Fla. — Erica and Jeff Weidenhamer, members of the Brethren House Team for nearly five years, recently moved (with their three children) to Baton Rouge, Louisiana, where Jeff will do post-doctoral research in biology at Louisiana State University.

During their stay in St. Petersburg, where Jeff earned his Ph. D. at the

University of South Florida, the Weidenhamers contributed in many ways to the ministry of Brethren House — by teaching, helping to implement the computer system, and assisting in the development of Christian education resources for churches across the country — particularly *Celebrate Advent*, *Bible Story Action Kit*, *God's Wonder-full World*, *Noah's Family Obeys* (game), *Alternative Gift Giving Guide*, *Christopher's Secret* (filmstrip), and the newsletter, *Brethren House TIMES*.

In addition to the above, Jeff served

as church treasurer, and Erica took the lead in planning the Sunday morning activities and worship for the children. "Their service has been valuable and will be missed in the neighborhood, where Erica also conducted a preschool child-care center in their home," said Phil Lersch, pastor at Brethren House.

At the denominational level, Jeff is a member and secretary of the General Conference Peace Committee, and Erica is a member and secretary of the Brethren World Relief Board.

— reported by Rev. Phil Lersch

S.E. District Conference Features Message by DPM, Music, Testimonies

McGaheysville, Va. — The South-eastern District held its fall conference Saturday, September 19, at the Mathias, W. Va., Brethren Church, with nearly 80 delegates and several guests in attendance.

Following a brief business session during the morning, denominational Director of Pastoral Ministries David Cooksey addressed the conference on the theme, "You Are the Church." He noted, "All that most people will ever know about Jesus Christ may depend upon you and me." Referring to 1 Corinthians 15:1-11, he said that in spite of the problems in Corinth that Paul addressed, the first importance to Paul was "the gospel — this representation of Jesus Christ."

Cooksey listed three things we need to work on in The Brethren Church: (1) We need pastors and people who know how to humble themselves in conflict; (2) We need to be honest with ourselves about power structures —

recognize they are there and examine our motives; and (3) We need to continue/reestablish the call to Brethren ministry through the efforts of our pastors, Sunday school teachers, and congregations as a whole.

At the conclusion of his message, Rev. Cooksey answered a variety of questions posed by the delegates.

The afternoon program included a camp report, a musical program, and time for testimonies.

Darryl Shanholtz, 1987 director of Camp Pinnacles, presented a narrated slide program on the two weeks of camp. Shanholtz was assisted by brief comments from staff members and campers throughout the program. He also unveiled the 1988 camp theme — "Awesome 88."

"Southeasterners in Song" included congregational singing and special numbers presented by eight different churches. Unique was the variety of musical instruments used — piano,

organ, violin, acoustical guitar, electric bass, clarinet, and taped accompaniment, as well as vocal solos, duets, ensembles, and interpretive readings. Those presenting specials were Gordon and Conjetta Harman (Mt. Olive); Paul and Jean Fox (Oak Hill); an ensemble (Covenant Community); Bob and Dee Keplinger (Linwood); Benita Barnett (Hagerstown); Janie Eayres (Mathias) and Henry Lundquist (exchange student from Sweden); Cathy Cupp and Becky Hunter (Bethlehem); and Amanda and Brian Moore (St. James).

During a testimonial time, several gave expressions of their faith and trust in the Lord. Others expressed appreciation to individuals and congregations who have been supportive to them in times of need.

Outgoing Moderator Brian Moore closed the conference by installing the new officers elected at the spring conference. New officers are: Moderator Doc Shank; Moderator-Elect Richard Craver; Secretary Lois Hutzell; Assistant Secretary Norma Waters; Treasurer Jim Vance; Assistant Treasurer Alvin Vann; and at-large Executive Committee members Pat Velanzon and Bob Keplinger.

The spring conference is scheduled for April 23, 1988, at the Waterbrook Brethren Church, Edinburg, Va. The fall conference will be September 17, 1988, at a site yet to be determined.

— Ronald W. Waters

National Association of Evangelicals Issues Statement Welcoming Pope to U.S.

Wheaton, Ill. — When Pope John Paul II visited the U.S. in September, the National Association of Evangelicals, a cooperative body representing more than 50,000 local churches from 71 denominations, issued a statement welcoming the Roman Catholic pontiff to our country.

The statement acknowledged the pope's stand on moral issues and his conciliatory efforts around the world, and applauded him for his vocal opposition to abortion, euthanasia, and homosexual activity; his concern for the poor; and his efforts to promote political and religious freedom.

The statement also expressed appreciation for "the new spirit of freedom in the Roman Catholic Church," but noted that John Paul II, "like his predecessors, stands for all of the teachings that have historically divided a biblically-rooted evangelical Christianity from Roman Catholicism. Scripture alone, faith alone, grace alone — these great truths, which were at the heart of the Reformation — are still central to evangelicalism and cannot be abandoned."

Addressing the issue of Christian unity, the statement again called at-

tention to the doctrines of the Reformation. "While we cannot accept Pope John Paul's claim to be the vicar of Christ on earth and the head of the one true church, we do believe in the spiritual unity of all true believers in Jesus Christ. However, we reject the notion that this unity can exist apart from a firm commitment to the central and essential doctrines of the Reformation."

In spite of these doctrinal disagreements, the NAE statement acknowledged the common Judeo-Christian value system evangelicalism shares with Roman Catholicism and called for "continued cooperation in forging a moral leadership that will advance the cause of righteousness in our nation and around the world and in those political and social issues where we are in strong agreement."

"We hope the pope's visit will strengthen biblical moral values and inspire new initiatives for religious freedom," said Billy A. Melvin, executive director of NAE.

The Brethren denomination as a whole and some Brethren congregations individually are members of the National Association of Evangelicals.

1987-88 AC Freshman Class Largest in Over a Decade

Ashland, Ohio — The largest freshman class in more than a decade has contributed to an all-time high total enrollment of 3,998 students for on-campus and off campus programs at Ashland College this fall.

This year's class of new freshman numbers 442, compared with 366 last year, and is the largest since the 1976-77 school year, when first-year students totaled 463.

Carl Gerbasi, executive director of admissions at AC, cites the college's increasing academic reputation as a key factor in the extraordinary size of the freshman class.

"Our academic reputation, which is the result of a total commitment from the institution, is starting to become recognized over a broader area," Gerbasi said.

Ashland Theological Seminary enrollment is also up from last year — 423 compared to 412 last fall.

DPM Speaks to Ohio Conference About Areas of Brethren Concern

Columbus, Ohio — Rev. David Cooksey, The Brethren Church's new Director of Pastoral Ministries, looked at three concerns for The Brethren Church in a message to the Ohio District Conference held Saturday, September 12, at the Christian Armory in Columbus, Ohio.

We in The Brethren Church need to (1) rekindle the call of young people to ministry; (2) learn to humble ourselves and to apologize; and (3) recognize some of the basic structures within the local church, Rev. Cooksey told the 61 delegates and 15 guests present for the conference. Referring to Genesis 3:9-10, when, following man's first sin, God came to the Gar-

den of Eden and asked Adam and Eve, "Where are you?" the speaker said Brethren, too, need to ask themselves, "Where are we — physically, spiritually, emotionally?" We need to take an honest look at ourselves, he said, but added that no matter where we are God knows we are there and can use us.

In addition to Rev. Cooksey's message, the one-day conference included an opening time of singing led by Karen Watkins and accompanied by Janice Rowsey; a musical presentation by "Wellspring," a ladies trio from the Gretna Brethren Church; two brief business sessions; and meetings of the district auxiliaries.

The main item of discussion during the business sessions was a change in the district constitution requiring any elder in the district to send written notice of his absence if he is unable to attend the district conference.

The spring conference of the Ohio District will be held March 12, 1988, at the Pleasant Hill Brethren Church. General Conference moderator Dr. Dale Stoffer will be the speaker.

— reported by Karen Watkins
Ohio District Secretary

Roann Brethren Church Moves Outdoors For Worship, Picnic, and Fellowship

Roann, Ind. — Members and friends of the Roann First Brethren Church left their building behind on Sunday, August 30, and held their Sunday morning worship service in the midst of God's creation.

The site of the service was the front yard of the home of Gregg and Terri Caughell. Gregg and Terri became active in the Roann Church just a year ago, but during the past 12 months they and their two children, Nichole and Nicholas, have been a welcome addition to the congregation.

Delinda Brower, Louella Krom, and Norma Trump provided hymn accompaniment and special music for the worship service. All three play accor-

dians. Ross Trump led the singing and Pastor Dave Stone preached the sermon.

Most of those who attended the worship service stayed for a picnic lunch and an afternoon of visiting and of playing or watching volleyball. Some of the youth — and one adult — went swimming. The adult — Ted Brower — was lured to the edge of the pool, where a group of men pushed him in, to commemorate his birthday.

In reflecting on the day, Pastor Stone said, "It was a beautiful experience to worship God in the midst of His creation. . . . It was a successful day. Worship and fellowship are what the Lord's Day is all about."



Roann Brethren enjoy a time of food and fellowship following their outdoor worship service.

Brethren Helping to Develop Schwarzenau Tourist Center

Ambler, Pa. — Members of the five Brethren groups which share a common heritage are working together to develop a tourist center in Schwarzenau, Germany, the area of their beginnings.

Local people of the Schwarzenau area, working through their Historical and Tourist Association, initiated the project. They decided in December 1985 to create an "Alexander Mack Room" in the "Kassel House," the oldest structure in the Valley of Huts area, where the early Brethren lived. They are prepared to cover the costs of establishing a museum and display room, but they have invited members of the Brethren churches of North America to join them in the project by raising \$25,000. Interest from this money will be used to pay the rent for the rooms occupied by the center.

The Brethren Encyclopedia Board of Directors, a board with representatives from all Brethren groups, has assumed the responsibility for raising the \$25,000 — known as the Schwarzenau Project. Dr. Joseph R. Shultz, The Brethren Church's representative to this board, stated: "We have accepted [this] project because we believe in it. Schwarzenau is a place of our historical roots, the place where The Brethren Church was born. This is not a monument, but a place where Brethren people visiting Schwarzenau can sit down, read, and learn to know about the people and the place."

The goal of The Brethren Church in this project is \$5,000, of which \$1,000 has been pledged up front as a commitment from our denomination. Brethren people wishing to contribute may send their gifts (which are tax-deductible) to Brethren Encyclopedia, Inc., 313 Fairview Ave., Ambler, PA 19002. (Please indicate on your gift that you are a member of The Brethren Church.)

S.E. District Mission Board Schedules Church-Planting Feasibility Survey

McGaheysville, Va. — The Southeastern District Mission Board has scheduled a community survey for October 24 in Frederick, Md., to determine the need and feasibility of beginning a new Brethren church in this rapidly growing community.

District churches have been asked to supply volunteers equal in number to 10-20 percent of their church growth index to conduct the survey. The district board is working in cooperation with the national Missionary Board and its "Guidelines for Planting New Brethren Churches."

During the 1970s, Frederick/Fredrick County was one of the fastest growing jurisdictions in Maryland, with a growth rate four times that of the state as a whole. Since 1980, the county has continued to grow at a similar rate.

The area is centrally located be-

tween Brethren congregations of Linwood to the east and Hagerstown and St. James to the west, and it is northwest of metropolitan Washington, D.C.

The goal is to have no less than 50 Brethren to assist with the survey. A training session will be offered at the Frederick Church of the Nazarene at

10:00 a.m. From 11:00 a.m. to 2:00 p.m., surveyors will conduct studies in four or five locations in and near the city of Frederick.

Southeastern District Brethren are encouraged to notify their pastor of their willingness to help with this project. And the District Mission Board requests the prayers of all Brethren on October 24, that the Lord will give clear guidance as to starting a church in Frederick.

— Ronald W. Waters

High School Seniors to Vie For Financial Aid at AC

Ashland, Ohio — High school seniors will have the opportunity to compete for top level financial aid at Ashland College on November 7, 1987, when the college offers its annual AC Scholar Test.

One full tuition scholarship with room and board, two full tuition scholarships, and twenty-eight \$1,000 scholarships will be awarded to the top achievers on the test.

The November 7 test will be divided into two sessions: a two-hour multiple choice test in the morning and a two-hour essay test in the afternoon. Subject matter covered will include literature, natural and social sciences, math, and fine arts. The essay is

graded on content and style.

The test is open to any high school senior who has less than 13 hours of college credit. Those taking the test must pay \$10 registration fee and also make application to attend Ashland College.

Overnight housing is available on Friday, and lunch and a campus tour are provided on the test day. Parents are encouraged to accompany their son or daughter to the college and to attend a financial aid seminar during the testing.

A number of Brethren students who have taken this test in past years have won full or partial scholarships.

For more information or an AC Scholar Test Application, call Ashland College at 419-289-4142 and ask for the Office of Admissions. (Ohio residents call toll-free 1-800-882-1548.)

Laymen of Three Churches Buy Generator for India

Muncie, Ind. — Laymen of the Muncie, Ind., New Lebanon, Ohio, and Dutchtown, Ind., Brethren Churches recently completed a joint project to raise money for a generator for the Brethren Mission in India.

Each of the three groups raised \$500, and the \$1,500 was sent to the Kumars, Brethren missionaries in India, in early September.

Each group received contributions from its members and held money-making projects to raise the money. Laymen of the Muncie Church sold trash bags as their project.

The project was an outgrowth of Rev. Kumar's visit last year to the United States. During that visit Rev. Kumar expressed a need for a generator, and the laymen of the Muncie, New Lebanon, and Dutchtown churches picked up on the idea. The generator will be used in the evangelistic and medical outreach of the Brethren Mission in India to provide electricity for lights and the public address system during visits to the villages.

Laymen of these three churches challenge the laymen of other congregations to get personally involved in helping Brethren missions.

— reported by Wilma Bizzell
Muncie corresponding secretary

Boycott Against TV Sponsors Results in Change in Policy

Tupelo, Miss. — Boycotts by concerned Christians against Mazda Motors of America and Noxell Corporation have apparently brought results.

Christian Leaders for Responsible Television (CLear-TV) called for the nationwide boycott against Mazda and Noxell earlier this year because of their sponsorship of TV programs with frequent incidents of sex, violence, and profanity. CLear-TV urged people to write letters to the companies in support of the boycott and to avoid purchasing their products.

Noxell Corporation notified CLear-TV in July of its plans to significantly reduce the amount of sex, violence, and profanity it helps sponsor. In September Mazda Motors did likewise.

CLear-TV executive director Donald E. Wildmon commented: "Slowly, little by little, we are making some progress. If we will stay committed and active, there is the possibility that we can change television into a pro-social, constructive force."

KNOW SOMEONE WHO DESERVES A JOURNALISM SCHOLARSHIP?

The 325 periodical members of the Evangelical Press Association are vitally interested in the future of religious journalism.

The Association offers \$500 to \$1,200 scholarships each year to Christian college juniors and seniors, and graduate students, committed to a career in print journalism.

Further details and application forms are available. Forms must be completed and returned by April 1.

Write now to:

Executive Director
Evangelical Press Association
P.O. Box 4550
Overland Park, Kansas 66204



From The



Grape Vine

Dr. Milton P. Puterbaugh, former chemistry professor at Ashland College and a member of the Ashland Park Street Brethren Church, has been honored by the establishment in his name of an endowed scholarship at Ashland College. A 1922 graduate of AC, Puterbaugh became the college's first full-time chemistry professor the following year, serving from 1923 to 1943 and later from 1960 until his retirement in 1972. One of his former students, Russell Eshelman, initiated the scholarship, and he and eight of

Puterbaugh's other former students worked with AC President Emeritus Dr. Glenn L. Clayton in establishing the scholarship.

Brethren House Ministries has produced a new Learning Kit for use in churches and homes. The *Advent Learning Kit Including the Christmas Season* contains eight activities based on Scripture and Christmas hymns. It comes complete with 23 oaktag sheets of teaching cards, 14 activity surfaces, 4 answer keys, adhesive-backed magnetic tape, yarn and string. The kit is available for \$17.75 from Brethren House Ministries, 6301 56th Avenue, N., St. Petersburg, FL 33709.

Rev. Marlin McCann has accepted a call to become pastor of the North Manchester, Indiana, First Brethren Church, beginning November 18. Rev. McCann will be leaving the Bryan, Ohio, First Brethren Church, where he has served for almost 12 years.

Martha Stone, a member of the Sarasota, Fla., First Brethren Church,

was highlighted recently in the in-house magazine of the hospital where she works. Mrs. Stone is a senior laboratory technician at the hospital, where she has worked for 15 years (on the 11 p.m. to 7 a.m. shift!). The highlight also noted that Mrs. Stone is a graduate of Ashland College. Mrs. Stone and her husband, La Vergne, are the parents of Brethren pastor Rev. David Stone, pastor of the Roann, Ind., First Brethren Church.

Brethren Properties has available a large steam or hot water boiler in good condition, which was taken out of service earlier this year when the Brethren Publishing Company building was remodeled into denominational offices. Any church in need of a new boiler should contact the Brethren Church National Office.

Larry and Elizabeth Surbey and Richard and Rosida Reed were commissioned as deacons and deaconesses in the First Brethren Church of Kokomo, Ind., on Sunday, October 4.

In Memory

Tessie Mae Bowman, 73, September 22. Member of The Brethren Church at New Lebanon. Services by Pastor Robert Dillard.

Emma Hillyard, 97, September 19. Member of the Falls City First Brethren Church since 1918. Services by Rev. Paul Weinert.

Bessie Yunker, 82, September 19. Member of the Flora First Brethren Church since 1917, when the present building was built. Services by Pastor Alvin Grumbling.

Pauline Haughn, 70, September 17. Member of the Bryan First Brethren Church. Services by Rev. Fred McComb.

Marjorie Pelts, 69, August 26. Attended the Bryan First Brethren Church. Services by Pastor Marlin McCann.

Golda Broadwater, 89, August 22. Member since 1923 and deaconess of the Muncie First Brethren Church. Services by Pastor Keith Bennett.

Cora Shoemaker, 78, August 10. Member of the Walcrest Brethren Church for 8 years. Services by Pastor Dave Hoyt.

Chlora Spidel, 75, August. Member of the Walcrest Brethren Church for 8 years. Services held at Upper Clore, Pa.

Verda M. Rohrer, 87, July 25. Member of the St. James Brethren Church for 75 years. Services by Pastor Brian Moore.

Curtis Flood, 67, July 5. Member of the Walcrest Brethren Church for 30 years, and held almost every office. Services by Pastor Dave Hoyt.

Donald B. Bowers, 74, July 1. Member of the St. James Brethren Church for 40 years. Services by Pastors Brian Moore and Tim Garner.

Goldenaires

Jim and Gerry Kidwell, 50th, November 29. Members of the Gretna Brethren Church.

Orval and Eva Brenner, 50th, October 23. Members of the Gretna Brethren Church.

Roy and Waneta Brubaker, 60th, September 29. Members and deacon and deaconess of the Burlington First Brethren Church.

Carl and Esther Dillman, 60th, September 13. Members of the Corinth Brethren Church.

Glen and Wilma Bixler, 50th, September 4. Members of the Milford First Brethren Church.

Lee and Lilith Howard, 55th, June 26. Members of the Mulvane Brethren Church.

Carl and Muriel Sherman, 50th, April 19. Members of the Mulvane Brethren Church.

Weddings

Deborah Jane Mayeaux to Matthew Wayne Hamel, September 15, at Johnstown, Pa. Bride a member of the Ashland Park Street Brethren Church; groom a member of the Johnstown Second Brethren Church.

Tammy Jean Lazarus to James Michael Voorhees, September 12, at the Flora First Brethren Church; Pastor Alvin Grumbling officiating. Groom a member of the Flora First Brethren Church.

Kathy Huffman to Gary Sponaugle, September 12, at the Mt. Olive Brethren Church; Pastor Ronald W. Waters officiating. Bride a member of the Mt. Olive Brethren Church.

Weddings continued

Alison Leigh Wagoner to Robert Paul Beaudry III, September 12, at the home of Drs. Don J. and Marilyn Wagoner; Pastors Ken Goss and G. David Allen, cousin of the bride, officiating. Bride a member of the Burlington First Brethren Church.

Jill Homburg to James Beall, September 12, at Logansport, Ind. Groom a member of the Corinth Brethren Church.

Angela Harris to David Perry, August 29, at the Burlington First Brethren Church; Pastor Ronald L. Waters officiating. Members of the Burlington First Brethren Church.

Darla Sherwood to Russell Stacy, August 16, at the Teegarden First Brethren Church; Pastor Don Snell officiating. Bride a member of the Teegarden First Brethren Church.

Laurie Logan to Brian Shadle, August 15, at the Masontown Brethren Church; Pastor Russell King officiating. Bride a member of the Masontown Brethren Church.

Stacy Oakley to Jack Reed, July 25, in Kokomo, Ind.; Pastor Kenneth Madison officiating. Members of the Kokomo First Brethren Church.

Cherie Reda to Bruce Kendall, June 6, at the Masontown Brethren Church; Pastor Russell King officiating. Bride a member of the Masontown Brethren Church.

Membership Growth

Milford: 1 by transfer

New Lebanon: 6 by baptism

Burlington: 14 by baptism, 4 by transfer

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

BRETHREN MISSIONARIES IN ASIA

Paul was a missionary. He traveled to many countries and to many cities to tell people about Jesus, the Son of God.

One day he was in Athens. The people of that great city worshiped many idols made of stone. A special place in the city, Mars Hill, was where the people went to worship these gods.

As Paul looked at all the false gods, he found an altar labeled, "To the Unknown God." There Paul stopped to tell the people that the God unknown to them is the true, the living God — the God who created all things. (You can read this story about Paul in your Bible in Acts 17:16-34.)

Many people in the world today worship false gods. Brethren have gone as missionaries to other countries to tell the people of the only true God. Maybe some day God will want you to be a missionary. Will you go?



India

A. Color India green. Then complete these sentences.

1. Our missionaries in India are P _____ and N _____ K _____.
2. They have three children, S _____, S _____ and S _____.
3. The first Brethren church in India was in the city of R _____.

Malaysia

B. Color West Malaysia orange. Then complete these sentences.

1. Our missionaries in Malaysia are D _____ and J _____ L _____.
2. They have two children, S _____ and R _____.
3. The first Brethren church in Malaysia was in the city of P _____.
4. The second one is in J _____ B _____.

Rebecca
David

Penang
Stephen
Johor Baru

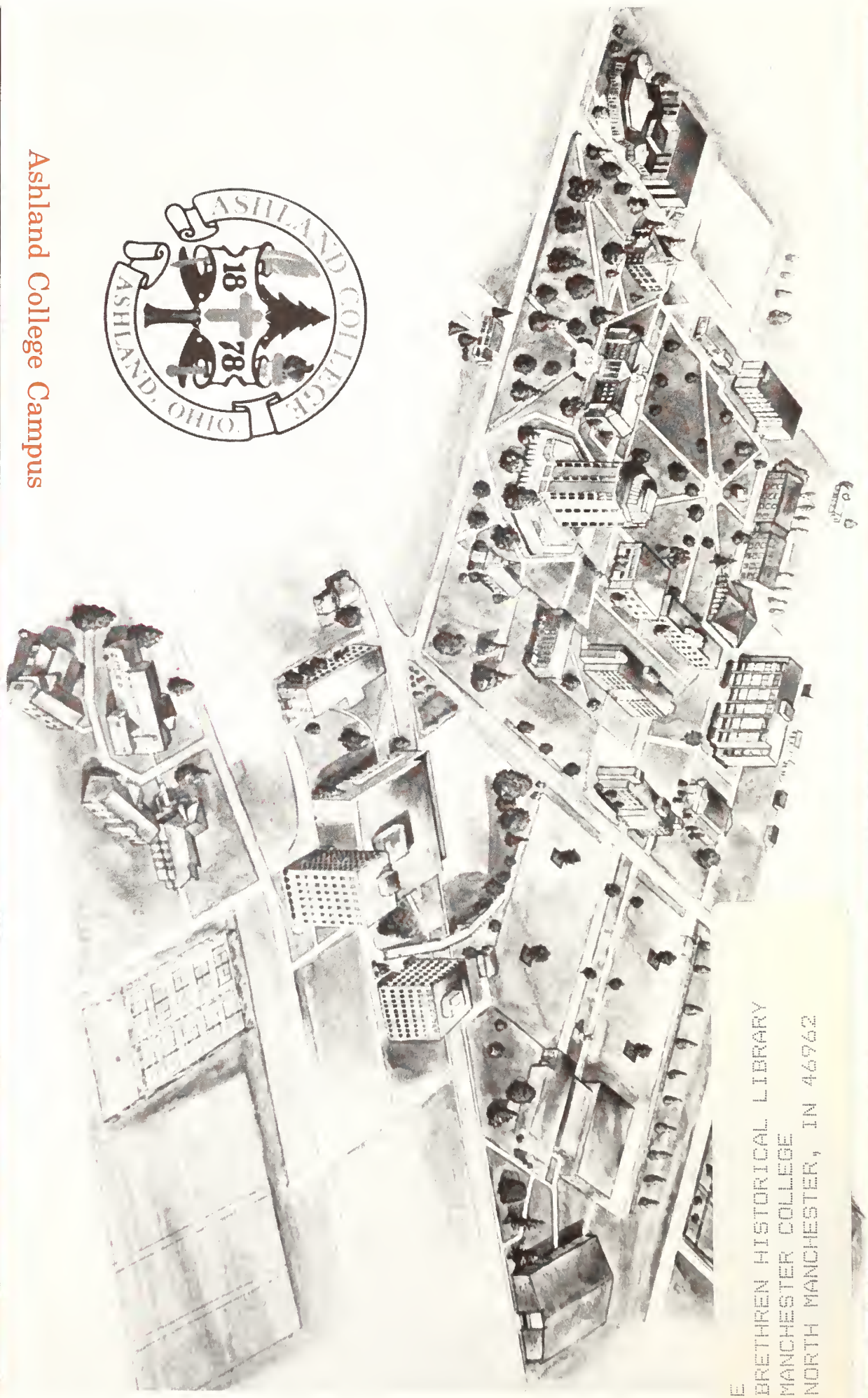
Loi
Jenny

4. Then a church was begun in the city of V _____.
5. Soon there will be a Brethren church in H _____.

Kumar
Sudhir
Nirmala

Prasanth
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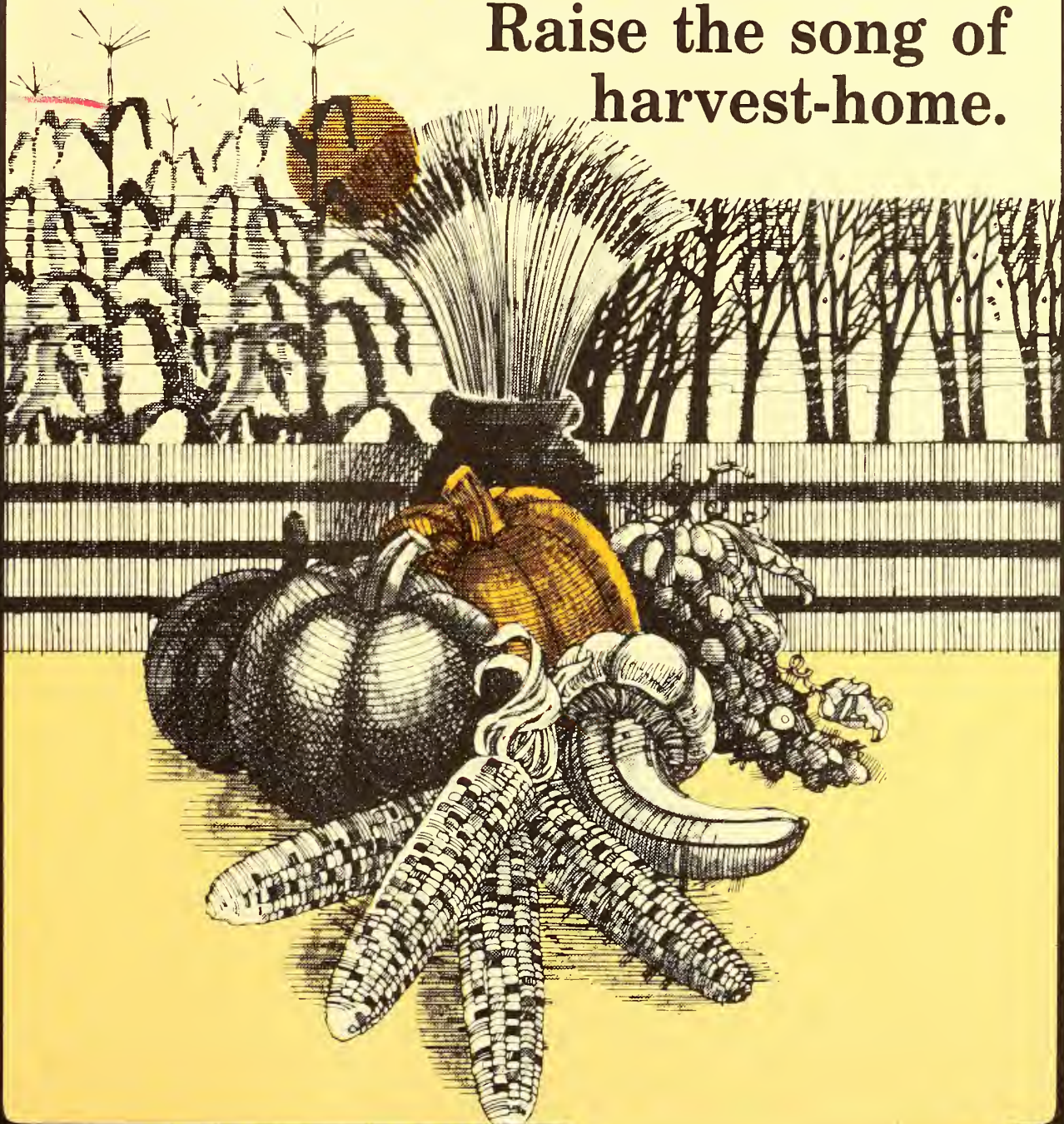


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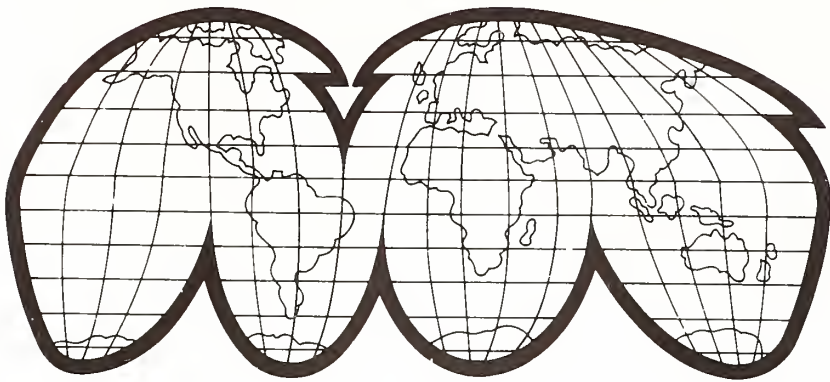
THE BRETHREN **Evangelist**

NOVEMBER 1987

Come, ye thankful people, come,
Raise the song of
harvest-home.



Developing a Global Vision



by
**John
Maust**

Learning From One Another

FOR several weeks a Peruvian woman had visited the church I attend in Miami. Then one day, looking dumbfounded, she commented, "This church doesn't pray. But it seems to be growing. How can that be?"

I assured her that individual members probably were praying. But I had to agree that in the Miami church, and in countless other congregations across the U.S., little time is given to *corporate* prayer.

My friend came from a South American context, where all-night prayer meetings are common at many churches. Understandably, she felt shortchanged at the Miami church's midweek "prayer" meeting, where, after a meal and Bible study, roughly five to ten minutes were left for actual praying.

This started me thinking: Latin Christians can learn from North Americans about the discipline of personal devotional life; and we can learn from our Latin brothers and sisters about the importance of group worship and prayer.

Things we can teach

What else can Christians in North and South America learn from each other? Many things, I'm sure. But here's a sampling, beginning with a few of the strong points we see in North American churches.

1. Christian heritage. Many of us in U.S. evangelical churches come from Christian homes. We haven't been saved from drugs, booze, or a life of crime. This does not make for dramatic conversion stories — the

kind told by many first-generation Latin Christians. But we are spared the physical damage, emotional scars, and lasting problems these same Latin Christians carry with them, due to dark sins committed prior to conversion.

2. Consistency. During a recent visit to my home church — the Napanee, Indiana, First Brethren Church — I saw people still teaching Sunday school and serving the Lord who taught me 25 years ago. I remembered firebrand Latin brethren who made me feel spiritually small because of their visible fervor, but who completely disappeared from the church scene after a year or two. We can all thank God for faithful Christian workers who don't get articles written about them but who make page one in God's book.

3. Creativity. Looking around the North American scene, we can find many individuals and churches who are applying their faith in creative ways. They are on the cutting edge. In contrast, younger churches in Latin America are still struggling to break with past habits of separatism (largely the result of past religious persecution) so that they can make an impact on society.

Lessons we can learn

Now let's see a few things that we North American Christians can learn from Latin believers.

1. Simple faith. During my four years in Latin America, the simple faith and obedience of the believers there never ceased to amaze me. The Bible says to fast, so they fasted.

The Bible says to pray without ceasing, so they held all-night prayer meetings. The list could go on. Sometimes we North Americans get so versed in Scripture that we find "loopholes" that allow us to escape any responsibility that involves discomfort or personal sacrifice.

2. Evangelistic zeal. Relatively few Latin Christians have had the luxury of attending a how-to-evangelize workshop. But that doesn't stop them. I think of the young fellow who, on his own, started giving evangelistic chalk talks in a public plaza; and the two grade-school teachers who used every summer vacation to lead Bible schools in the jungle. Generally, Latins are not embarrassed to talk about religion or personal faith. It shows . . . and the church grows.

3. Body life. Not only do Latin Christians frequently worship and pray together through the week, they take Hebrews 10:24 to mean "meeting together" even outside the church. Adults invite friends over for their birthday, and the parties often turn into praise and testimony times. Christians even observe "spiritual birthday" parties by inviting friends to celebrate the anniversary of their conversion.

4. Sincerity. Latin Christians do not have a repertoire of in-house sarcastic remarks about the church or about public Christian leaders. Rarely do you hear someone talking about a pastor or church leader behind his or her back.

Unfortunately, these brief observations are limited to Christians from North and South America. Other lessons could be drawn from fellow believers in Africa, Asia, and other parts of the world.

In today's cosmopolitan society, Paul's words to the Romans take on much broader meaning: ". . . in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, according to the grace given us. . . ." (Romans 12:5-6, NIV).

For years North Americans have sent missionaries to the nations of the world. Now we are seeing what believers in those same receiving countries have to teach us. And we see more clearly how Christians around the world "belong to all the others." These are exciting days. [†]

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Notice to pastors and church treasurers:

The World Relief Board requests that all offerings and monies for World Relief for 1987 reach Rev. Robert Bischof (P.O. Box 171, New Paris, IN 46553) by December 15. For 1988, all offerings and monies for World Relief should be sent to Rev. Ronald L. Waters, P.O. Box 246, Burlington, IN 46915. (Pastors, please make this change on the "Denominational Stewardship" page of your new date books.) Checks should be made out to World Relief.

Answers to Little Crusader Page:

No answers needed this month. Enjoy "A Thankful Game."

SMALL TOWN SURPRISES

By Michael Gleason

Now he had to go through Samaria. So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about the sixth hour.

John 4:4-6, NIV

WHAT A PLACE for a story! Samaria, a region of half-breeds — despised people called Samaritans, who were neither fully Jew nor fully Gentile. Most respectable Jews wouldn't even dirty their feet with the dust of Samaritan soil. Jesus, however, was noted for going against the mainstream. On this occasion He chose to lead His disciples straight through the middle of Samaria instead of taking the traditional six-day journey around the territory.

A midday break

As the account unravels, we see the Lord and His disciples hot and tired from their travel. They were ready for a midday break by the well outside of a small town named Sychar, a town mentioned only once in Scripture. To most Jews, Sychar was just a little town full of insignificant people. Even archaeologists differ as to its actual location. It was a town so insignificant that it didn't even leave identifiable ruins.

Ancient Sychar was probably

Rev. Gleason is Pastor of Evangelism and Discipleship for the Ashland Park Street Brethren Church.

He wrote this article at the request of the General Conference Social Concerns Committee.

similar to the towns you and I live in. Like Sychar, our towns are filled with a variety of people. There are immoral people, like the woman Jesus met at the well. There are hard-working laborers and farmers, probably like the majority of people in Sychar. And there are professional people, just as there were professional people in Sychar.

Is there potential for ministry in small towns like Sychar? Jesus' disciples apparently didn't think so! When they returned from the town, they were uncomfortable when they found their Master ministering to the immoral woman beside the well. The Scripture indicates that not one of them asked, "Why are you talking to her" (Jn. 4:27). But I bet they would have liked to! They were worried, I imagine, about his "reputation."

The disciples, no doubt, sat at a respectable distance as Jesus completed His conversation. Their agenda was much more basic: eat and run! After all, why should they hang around? This was just small-town Sychar, and they were on their way to Galilee.

Altered plans

The disciples were undoubtedly ready to get on with the journey, when this immoral woman again altered their plans. She had quickly returned to Sychar and invited the whole town to come and meet the Master. "They came out of the town and made their way toward him," the Bible reports in John 4:30.

What was the primary concern of the disciples when they saw needy and broken lives pouring out of Sychar to meet Jesus? Once again, it

was food: "Rabbi, eat something," they said (Jn. 4:31). "What about our fellowship meal, Jesus? Come on, let's get on with our agenda," they were saying. Does this sound familiar?

Tremendous opportunity

How in the world, they may have asked each other, could anyone see potential for ministry in an insignificant town full of half-breeds, immoral people, hard-working laborers, farmers and professionals? But Jesus did! In fact, He said that there was tremendous opportunity for ministry in this town. He called it a harvest, and He said that it was ready to be reaped *now*. "Do you not say," the Master challenged, "'Four months more and then the harvest'? I tell you, open your eyes and look at the fields! They are ripe for harvest" (Jn. 4:35). Most probably Jesus was pointing to the mass of citizens coming from the insignificant town of Sychar when He shared this insight with His disciples.

Do you know what Jesus saw in those lives when He gave this challenge to His disciples? He saw great spiritual, physical, and emotional needs. *And where you have human needs, you have great opportunities for ministry.* Even in small-town Sychar. Even in your town.

Allow me to illustrate this for you. I pastor in Ashland, Ohio, a town with 20,000 people. Many of the people in Ashland are hard-working laborers and farmers. We also have immoral people, minorities, and professional workers. Several years ago some of us at Park Street Brethren Church decided to take this passage literally. As we opened our eyes to

***"As we opened our eyes to the unmet needs of our community,
a vast sea of ministry opportunities become evident."***

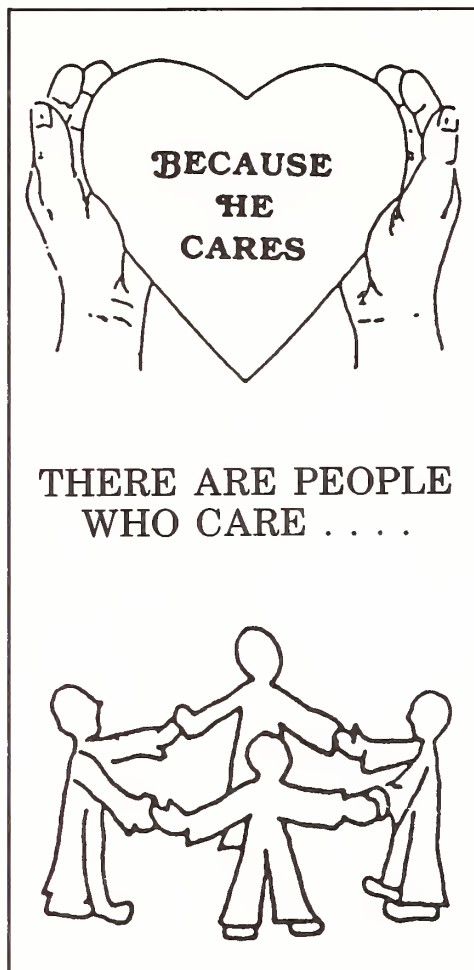
the unmet needs in our community, a vast sea of ministry opportunities became evident. The following are a few illustrations:

A local funeral director informed us that nearly 400 funerals take place each year in Ashland County. Hundreds of grieving individuals and families are represented by this statistic. But in spite of this obvious need, our town lacked a support group to provide ongoing ministry and comfort to the bereaved — both Christian and non-Christian. **Open your eyes and look at the fields!** So a Bereavement Support Group was formed at Park Street Church, and is now in its second year of ministry. The Lord has used this caring group to touch the lives of more than 65 individuals and families.

A deaf fellowship

A deaf Christian communicated that an estimated 100 deaf people live in Ashland County. Recent statistics indicate that the deaf constitute approximately eight to ten percent of the world's population — a group so large that it exceeds the total population of either the USA or the Soviet Union! An assembly so vast, and yet not a single church in our county, including ours, was making an effort to reach them! **Open your eyes and look at the fields!** So the Ashland County Deaf Fellowship was launched, signing during our 10:30 a.m. worship hour on Sunday was begun, a Sunday school class for the deaf was started, and visitation was initiated. Although progress has been slow at times, several weeks ago two deaf persons found Christ as Savior. Thanks be to God!

The local Council on Aging suggested that Ashland needed a volunteer organization that could meet the practical needs of the growing population of senior adults in our county. **Open your eyes and look at the fields!** So the Practical Assistance Ministry was started.



Nine brochures describe the various outreach ministries of the Ashland Park Street Brethren Church. Each brochure stresses the same basic theme — "Because He cares there are people who care"

Now in its second year, its director and volunteers have served dozens of seniors with practical "hands on" service.

A local counselor indicated that the most pressing need in our county, in his opinion, was a support group for the divorced. A bit of research showed us the truth of this statement. Our small community averages approximately 20 divorces a month! Your community probably isn't much different. **You see the fields, don't you?** Few churches in our community were making a public effort to serve the divorced. In fact, several had closed their doors to them. A mailing list of over 80 names was compiled, and the Di-

vorice Recovery Group was launched. Several individuals and families have found a church home at Park Street as a result of being touched by the caring lives of the dedicated volunteer staff of this ministry.

A visually impaired attender in our congregation noted that the blind and visually impaired in the community lacked a group with which to identify — a group in which common struggles, burdens, and faith could be shared. So VISA (the Visually Impaired Support Association) was organized and has actively served over 30 visually impaired individuals and their families during the past year. **Another ripe field of service.**

Our church is located in proximity to Ashland College, a school that serves and educates approximately 100 international students throughout the academic year. We send missionaries overseas, as we should. Yet many of these countries are dropping off the best of their youth in our back yard! And so, in cooperation with the Ashland College AC'cess program, the International Student Fellowship was born. Eight families from Park Street are now serving as "host families" to eight students from around the world. Just yesterday we visited with a Japanese girl who indicated a desire to learn more about the Christian faith.

Other ministries

If space permitted, I would love to tell about the Suicide-Survivor-Victim Seminar, which is targeted to serve those who experience this unique form of grief; or the Short-Term Missions Ministry, which will send 21 of our adults and young people to the Appalachian mountains next summer. And much could be written about our Share Group Families, in which over 100 adults are participating. Yet, even with these various ministries, our work is far from complete! There are still

(continued on page 7)

Ordination:

A Model for Brethren Ministry

Part two of a two-part study of ordination in The Brethren Church.

This article contains the third section of a report prepared by an ordination study committee appointed by the National Brethren Ministerial Association. The report was presented to and adopted by the Ministerial Association at the 1987 General Conference, along with a recommendation that ministerial procedures in The Brethren Church be revised to include changes suggested by the report.

The first two sections of this report, which appeared in an article in the October EVANGELIST, explore the biblical and theological aspects of ordination. This section presents guidelines for the practice of ordination in The Brethren Church.

BASED on the above findings [presented in last month's article], we would suggest the following model for Brethren ministry.

I. Who properly should be termed an elder?

We endorse the continued use of the term elder to refer to the ordained leadership of the church. Not only does it have biblical and historical roots, but it also has less "baggage" and ambiguity than words like minister, bishop, and overseer, and is a bit broader than the word pastor.

The primary sense of the word elder should be to designate those who have been ordained and are pastoring in a local church. Additionally, the title elder should be extended to the following special cases (only if they have previously been ordained):

- (1) Those retired from pastoral ministry.
- (2) Those serving in the national offices.
- (3) Those serving in Ashland Theological Seminary or the religion

department of Ashland College.

(4) Those serving in a church-related position recognized by the Director of Pastoral Ministries and the appropriate district board of oversight.

II. Distinguish between the words "ordain" and "commission."

We recognize that there is little actual difference between these two words. Both denote the setting apart of someone for a particular task or function. Nevertheless, for practical purposes ordination should be reserved for setting apart elders for at least two reasons: (1) historical precedent and (2) proper recognition of the office of elder/overseer/bishop as the Servant of the Word and overseer/shepherd of God's flock. Commissioning should be the term used in other cases.

A. The criteria for ordination.

Only those people should be ordained who: (1) are biblically qualified, (2) have the requisite training, (3) are pastoring a congregation, and (4) have been recommended for ordination by a local church, appropriate district board, and the National Ordination Council.

B. The usage of commissioning.

Commissioning can have broad usage within the church at large. We suggest the following as examples. There are some who gain their livelihood from the church but do not meet other qualifications for ordination (those in music, youth, Christian education, counseling). These would receive commissioning only. They could be called "Minister of _____," "Director of _____," etc. A church should feel free to develop any appropriate title providing the concept is understood. These persons would appear before the Dis-

trict Boards of Examination but not the National Ordination Council. (The IRS recognizes commissioned Christian workers.)

Commissioning is appropriate when a particular ministry is limited with respect to time. Short-term missionaries should thus be commissioned. Further, if elders move from the pastorate to some other form of ministry to the church (denominational executive, professor, evangelist, etc.), they should be commissioned to this task, though they still would retain the designation "elder."

III. What about elders who leave the Brethren ministry?

A. Those that go to other denominations and want to return.

When elders leave the Brethren ministry for service in another denomination, the ethical procedure should be for them to move their membership to that denomination as well. The unofficial practice of dual membership for elders and dual recognition of their office as elder should be discontinued. This means that when elders leave The Brethren Church they should no longer be recognized as elders by their former district and the national organization. If at some point they desire to return to Brethren ministry, their case will be handled in the same way as any other non-Brethren minister seeking a Brethren pastorate, with the exception that they must bring a letter of recommendation from the District Board of Examination/Oversight of the district in which they formerly served if they seek a pastorate in another district.

We suggest the procedure adopted by the Ohio District in such cases:

Any ordained minister of another denomination, including those who have formerly served as elders in The Brethren Church, may be called tentatively as a pastor, with the authority of a licensed minister, provided that prior to his initial appointment, the Ministerial Examining Board shall approve his employment. Such approval of the Ministerial Examining Board, however, shall be interpreted as tentative for the year subsequent to the approval. If the minister so received and tentatively approved shall have proved himself worthy during the year, and followed a study outlined by the Ministerial Examining Board, the Board may, upon written request of the minister and the local church which he serves, either recommend him to the National Ordination Council for final consideration, or outline further steps to be taken to qualify, or reject his application. When the application is approved by the National Ordination Council, the local congregation may proceed with a public service, setting him aside to the Brethren ministry and reaffirming his ordination.

B. Those not functioning in any eldership role.

The following categories would provide a helpful distinction.

1. *Leave of absence.*

For those elders who feel they need a period of rest or special study, we suggest a leave program

with certain stipulations. The elder should have an agreement with the Director of Pastoral Ministries before leaving pastoral service and appear before the DPM upon desire to return to active service. During the leave, the elder should be required to be under the supervision of a Brethren elder and communicate annually with his District Board of Examination/Oversight. We further suggest that the leave be two years with renewal at the discretion of the DPM and that the elder serve in some church or service ministry (teaching, supply preaching, service programs) though not necessarily with The Brethren Church. After two years, if not approved for renewal, the person will be placed on the inactive list. This procedure should also be followed by those elders who desire to pastor in The Brethren Church but cannot find a church immediately.

2. *Inactive elder.*

Those elders who leave pastoral ministry without requesting leave of absence will automatically be placed on an inactive list by their District Board of Examination/Oversight after one year of inactivity. When this occurs, no elder credential is to be issued by their district. In order to be reinstated to the elder roster, they must go before the District Board of Examination/Oversight of the district in which they served. After three years of inactivity, the person's ordination will lapse. All actions by the District Board of

Examination/Oversight are to be forwarded to the DPM.

IV Special Considerations

A. Lay pastors

We encourage the use of lay pastors in interim situations and in our smaller churches. Such lay pastors do not need ordination but should be authorized by the District Board of Examination/Oversight and commissioned for this work.

B. Deacons

Given the mixed practice in our churches regarding the tenure of deacons, we would suggest that the term "commissioning" be used, though in those churches which set apart deacons for life the term "ordain" might be appropriate.

V. Relationships between the DPM and the various District Boards of Examination/Oversight.

A. All minutes and decisions of District Boards of Examination/Oversight should be forwarded to the DPM. This procedure will provide greater continuity and understanding throughout the Brotherhood.

B. Whenever an elder moves from one district to another, pertinent records should be forwarded to the appropriate District Board of Examination/Oversight.

C. All District Boards of Examination/Oversight should develop, in cooperation with the DPM, common terminology and procedures for ministerial examination and oversight [†]

Small Town Surprises

(continued from page 5)

other new ministries on the chalkboard, which are greatly needed in our small town.

You may be wondering who staffs these support groups and outreach ministries? Dedicated, caring, compassionate lay people provide the majority of the leadership. In fact, many of the core leaders received much of their "training" through their own personal suffering and recovery. For example, the core staff members of our Bereavement Support Group have themselves experienced loss. The leadership team of our Divorce Recovery Group knows well the pains of divorce. Our VISA core staff either have a vision im-

pairment or feel a calling to serve this particular need group. The same is true of the core staff of our Deaf Fellowship, the leadership of our ministry to senior adults, the facilitator of the Suicide-Survivor-Victims Seminar. And the list could go on.

One element common to all of our lay leadership is this: in the midst of their suffering or their call to service, each has found God to be his or her greatest source of strength, forgiveness, hope, and comfort. The common faith of our volunteer staff is reflected in both word and deed as they sacrificially serve hundreds of people, Christian and non-Christian, in Jesus' name. I would be quick to say that committed lay-leadership is, indeed, the heartbeat and

strength of the ministry at Park Street.

Now here is the moral of this story: As you are busy serving in your small community church, are you, like the disciples, satisfied just to coordinate the fellowship meals and to "get on with the program"? Or will you open your eyes to the tremendous potential for ministry within the hundreds of broken lives that surround your church? I imagine that if Jesus Himself were to visit your congregation, He might point to the homes in your community and say, "Do not say, 'Four months more and then the harvest.' I tell you, open your eyes and look at the fields! They are ripe for harvest!" And so the question becomes, What will you say to Him? [†]



— *The Brethren Seal*

Let Us Be Brethren

*"For one is your Master, even Christ;
and all ye are brethren."*

Matthew 23:8

"All Ye Are Brethren"

By Moderator Dale R. Stoffer

HAVE you ever wondered where the name "Brethren" came from? Have you been curious how it became the name for our denomination? In answering these questions, we will lay an excellent foundation for our discussion of the second part of the theme verse for the 1988 General Conference: "For one is your Master, even Christ; and all ye are brethren" (Matthew 23:8).

Pietism

One of the Christian movements from which our Brethren forefathers came was Pietism. This movement, which was found in both the Lutheran and Reformed (Calvinist) churches, sought to reform the church by calling individuals to a life-changing commitment to Christ. They felt that conversion must always be followed by a new life in Christ that manifested itself in love for God and one's neighbor.

To this end, Pietists gathered frequently in small groups in order to pray, study Scripture, and lovingly guide and admonish one another. This intimate fellowship with God and one another resulted in their calling one another "brother" or "sister." So strong were their bonds of love and commitment that they regarded each other as belonging to an intimate spiritual family.

The Brethren movement was born in this setting. The early Brethren carried over from Pietism a strong sense of spiritual kinship. One of

Alexander Mack's favorite pictures of the church was the "household of faith" (see Eph. 2:19). He referred to God as the "house-Father" or head of the house.

The Brethren understood themselves as being part of God's spiritual house through faith in His Son, Jesus Christ. As God's spiritual children, they were brothers and sisters of one another. It was natural that this understanding should result in their calling one another "brother" and "sister." Because this quality of spiritual kinship was a distinguishing part of their practice (as it still is, as one can see at General Conference), the name "Brethren," which is a plural form of brother, came to be used as an official designation for the church at least by the early 1800s.

An inherent challenge

The name "Brethren" presents an inherent challenge to all who identify with it. It calls each of us to realize that how we treat a brother or sister in the Lord or a neighbor casts a reflection upon our Lord.

I find it intriguing that in Jesus' farewell discourse in John 13-17, Jesus identifies three qualities that would mark us as His disciples and provide living proof of His words. Note John 13:35 — "By this all men will know that you are my disciples, if you **love one another**"; John 15:8 (NIV) — "This is to my Father's glory, that you **bear much fruit**,

showing yourselves to be my disciples"; John 17:23b (NIV) — "May they be brought to **complete unity** to let the world know that you sent me"

These qualities of love, unity, and fruit-bearing have been essential for the Brethren (note the symbol used by The Brethren Church). Historically, the Brethren have rightly understood that Christ is either honored or dishonored by how we relate to one another and the world. Do we truly love one another, bearing one another's burdens, caring for one another, forgiving each other? Do we seek to maintain unity in the body by respecting each other and refusing to gossip and harbor resentment and distrust? Do our lives bear the fruit of the Spirit, yielding an abundant harvest of lives touched by our words and actions?

It is important to realize that all three of these qualities are inner and spiritual in nature. Though all of them produce outward and tangible evidence, their root is in the heart. The early Brethren instinctively knew that outward growth comes only as one gives attention to these inward qualities. We grow from the inside out and not vice versa. The problems that most of us face as individuals and churches stem from our forgetting this truth.

Growth that pleases God

Today there is a popular notion, even in the church, that growth comes more from external factors — the right programs, buildings, techniques. (Interestingly the American auto industry is rethinking this whole approach.) The Brethren stand with Scripture that the growth that pleases God, which is spiritual as well as numerical, comes from giving attention to the inner qualities of love, unity, humility, commitment, etc. Judged simply by numbers, such growth may be slow, but it will be built upon a lasting foundation of love for God and concern for one's brother and sister.

The name "Brethren" bears testimony to our conviction that we must be concerned about our relationship to God, to one another in God's family, and to the world. Only to the extent that we are concerned about these relationships are we truly Brethren. Let us be Brethren. [†]



Becoming A Bookworm

By Julie Flora

BOOKS, BOOKS, BOOKS! I staggered under the armload of heavy volumes as I followed Jerry, similarly laden, into our new parsonage in Washington, D.C. Jerry had amassed a huge collection of books during his seminary days. *Where are we ever going to put all these books?* I asked myself as I looked around the already crowded room. I knew Jerry's study at the church wasn't large enough. That left the parsonage.

Somehow we managed to squeeze in Jerry's entire library. Using bricks, boards, and cheap wire racks, we made books part of the decor in almost every room.

Negative feelings about bookworms

Jerry was a bookworm, but I definitely was not. I'd neglected reading in high school and college. I was a music major with emphasis on piano and organ performance, and I had negative feelings about people who were bookworms. Intellectuals they seemed to be, loners, maybe even unbalanced. I didn't want to be like that. Yet, I couldn't help feeling some grudging admiration for book-lovers as I earned my average grades, graduated from college,

Mrs. Flora, a member of the Ashland Park Street Brethren Church, is a private piano teacher and works part-time in the library at Ashland Theological Seminary, where her husband, Jerry, a former pastor, is professor of New Testament theology. She has written a number of articles for the EVANGELIST and is coauthor with her husband of the W.M.S. centennial book, Faith and Fortitude: Lives of W.M.S. Presidents.

This article originally appeared in the November-December 1985 issue of Partnership and is reprinted here with the permission of that magazine.

taught for several years, and became a pastor's wife and a mother.

My lack of reading prowess didn't seem to matter much until the day I was approached by an editor at a denominational conference. My stomach turned flipflops when she smiled and asked, "Would you write an article for our *Woman's Outlook* on the subject 'Let Christ Be Lord of Your Mind?'"

"Oh, no!" I stammered. "Maybe Jerry could write it."

Jerry did write most of that article, while I stuck in a paragraph or two. But the editor's request was a turning point for me, because it forced me to ask how I could love God with all my mind.

I began to see that my mind was too valuable a resource to waste. What better way to keep my mind alert than to read? But where should I begin? I started with my needs. I sensed my spiritual dryness at that particular period of my life, so I looked for personal accounts of spiritual pilgrimages such as Keith Miller's *A Taste of New Wine*. Soon afterwards, I came across a small but powerful classic. The title itself, *Practicing the Presence of God*, described the kind of walk with God that I desired. The author, Brother Lawrence, was a 17th-century lay brother assigned to kitchen duty in a Carmelite monastery in Paris. He wrote only a few letters of spiritual counsel which have been passed down through three centuries. "Were I a preacher," he said, "I should preach above all other things, the practice of the Presence of God; were I a teacher, I should advise all the world to it, so necessary do I think it, and so easy." Was God really that accessible? I wondered. I worked in the kitchen as Brother

Lawrence did. I was a lay person as he was, so couldn't I find God's presence as real as he did? Was this possible?

In the days that followed, I began taking quiet time to read. Meditation and prayer became a necessary part of my life. I began to get acquainted with Augustine's *Confessions*, the journals of George Fox and John Woolman, *A Testament of Devotion* by Thomas Kelly, and the various books of Evelyn Underhill.

Sharing our reading

I continued this reflective reading and shared my findings with Jerry. He seemed to appreciate my new interest in books. We began to discuss a particular work, even though at times we didn't agree. Before long, we were discussing books in restaurants, over a cup of coffee, or in a corner of the art museum. As we discussed what we had read during the past week, books became a new avenue of discovering ourselves and each other. Jerry listened as I described how I related to the author of a certain book. I listened as he brought out facts I might have overlooked. We began to see that often I would respond on the feeling level to a book while Jerry would respond to the facts. One interesting result of our mutual interest in books was learning how to balance both aspects of ourselves — fact and feeling.

One night, not long ago, I was unable to sleep. Not wanting to waken anyone else, I crept into the family room to read. I picked up Hannah Whitall Smith's book, *The Christian's Secret of a Happy Life*. Her words spoke to me deeply and strongly. I was able to return to bed relaxed and at peace. "Quaker,

(continued on next page)

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

Let Us Be Brethren Indeed

I have been reading THE BRETHREN EVANGELIST month by month and in the October issue the article "Let the Flame Burn Brighter" is quite interesting and thought-provoking. I have spent many years planting Brethren churches. I have loved ones in Ashland Brethren churches, Grace Brethren churches, and in the Church of the Brethren. They are all precious to me!

Now on page 5 this challenge is thrown in our face, and I wish to urge in Jesus name that we stop our isolation and work together like brethren!

At the bottom of the first column [on p. 5] the article states, "We are not only independent from each other within our own denomination, we are isolated from and unrelated to other people who call themselves Brethren."

This is sick and absolutely unacceptable to me! There are all three Brethren group churches in our area, and I ask you to urge your churches to challenge the other groups in cooperative evangelism and fellowship in soul-winning. We could have two evenings at Ashland Brethren, two at Grace Brethren, and two at Church of the Brethren, or Dunkard Brethren, or German Baptist Brethren. It would be fun, wholesome, delightful, precious, effective in soul-winning, and blessed of the Lord! The public would like that kind of real Christian living within the Church of our Lord Jesus Christ!

I received Christ as Saviour 60 years ago in the Eagle Creek Church of the Brethren. My people were active

in that congregation many years till we moved into Findlay, Ohio. My grandfather's brother, Andrew Baughman, was the first pastor of the Williamstown Brethren Church south of Findlay also. Now we are active in the Findlay, Ohio, Grace Brethren Church, the only Brethren group in the city and area there. Thus all three fellowships are within around 20 miles area. My appeal for return to real and spiritual fellowship is tearful and sincere and urgent!

Let us pray, plan, and push and get into action in cooperation!

Headquarters can publish materials

that help and urge this cooperative ministry all over the nation wherever we have congregations in the same area or community. Oh, how we need it for practical Christianity! And for revival and for the winning of our neighbors to Christ!

I burn with desire to have revival, real awakening, people coming to the Lord Jesus in all our various churches, a main purpose of being churches!

Come, Brethren, let us be brethren indeed and let the flame burn brighter!

Rev. MARION R. THOMAS
Bluffton, Ohio

Becoming a Bookworm

(continued from page 9)

rebel, realist," someone once wrote of Hannah Smith. "She faced life as she found it, and she found it good." Reading has helped me to face my life, as well, and to discover mental and spiritual riches hidden to me when I distanced myself from books.

In my scrapbook is a picture of a decorated cake. A friend, Janet, baked it for us. Shaped like an open book, the cake bore words on its left page from I Timothy 2:15: "Study to show thyself approved unto God." On the right page Janet had written, "Thanks, Jerry and Julie, for being you." And beside our names a fat green worm was eating a hole in a book!

My transformation into a bookworm has not turned me into an unbalanced loner as I once feared. Instead, as I have learned to develop my mind through reading, new doors of ministry have opened, including working in a Christian bookstore, reading at a nursing home, writing for denominational publications, and doing some public speaking. Since Jerry is now a seminary professor, we have further opportunities to minister together by leading retreats and spiritual workshops. Without the mental and spiritual growth reading has fostered in me, these doors to service would have remained closed. My discovery of the world of books has enriched not only my own life, but also the lives of those around me. [†]



Pontius' Puddle

ONE ACT OF THANKSGIVING
WHENTHINGS GO WRONG
IS WORTH A THOUSAND
THANKS WHENTHINGS
GO RIGHT*



ALTHOUGH I'M GRATEFUL FOR
SHOES MADE OF LEATHER
CABLE-READY TV
AND SHELTER FROM WEATHER
I'M MOST APPRECIATIVE
DURING THANKSGIVING WEEK
THAT I WAS CREATED
WITHOUT FEATHER OR BEAK*

* JOHN OF AVILA

* PONTIUS



Disarmament and Armaments

By Phil Lersch, Chair, Brethren Peace Committee

If God had not been willing to take the first step of unilateral disarmament, you would never have heard of Jesus Christ. But God did come into this world — a world bristling with enemies and hostility — as a disarmed child. He lived a life of resistance to the powers of death and endured suffering. He did not retaliate against his enemies who pursued him to the cross. Then he rose from the dead to justify this unusual way of life.

The story of Jesus Christ places an event of unilateral disarmament at the center of world history. The time is right for the church in the United States to proclaim the meaning of this transforming, disarming initiative for our world which is being consumed by a deadly arms race.

With these words, John K. Stoner (a Mennonite author) begins Letter Number 2 of his seven *Letters To American Christians*.^{*} Stoner next states that the nuclear arms race has become what it is because of fear, then follows that statement by showing how increased fear of enemies (namely, the Communists) has led to the increased destructive power of weapons.

But it doesn't have to be this way. We don't have to live on the "brink of global suicide that has nearly destroyed the soul of our nation." There is another way of dealing with enemies (both personal and national), and we have seen it demonstrated by Jesus Christ as He faced both those with an innate sinful nature ("all have sinned . . .")

^{*}The set of seven letters by John K. Stoner is available for \$2.95 from Herald Press, 616 Walnut Avenue, Scottsdale, PA 15683. The titles are *Does God Save from Enemies? A Disarming Initiative by Jesus, Social Justice and Spiritual Renewal, Conversion to the Kingdom of God, Christian Peacemaking, Peace Church Evangelism, and Your Vocation and God's Creation.*

and those who openly opposed Him in life-threatening ways (scribes, Pharisees, Roman authorities). His strategy toward all kinds of enemies was the same — not an in-kind "power of death" response, as threatened by His enemies, but a "power of love" response — especially toward His enemies.

Stoner cites several examples from both the teachings and life of Jesus to support his thesis that Jesus introduced and lived a "disarmed life." At least He was disarmed of the kind of power the world relies upon, although "armed" with God's power of love (which Jesus expressed unilaterally). He "did good to those who hated Him, He blessed those who cursed Him, and He prayed for those who mistreated Him." Then God demonstrated approval of this approach by raising Jesus from the dead — a clear sign that this way of dealing with enemies was the right way because it assures eventual victory.

John Stoner also touches on a related theme in his Letter Number 1, *"Does God Save From Enemies?"* When discussing the threats of Communism and nuclear war, and whether God will save us from these enemies, he states:

There is something very humanistic about the frantic effort to save ourselves from our enemies by military means. It is a denial of grace. . . . When God is not approached in prayer for salvation (from enemies), we deny God. When instead we appeal to human energy, wealth, ingenuity, wisdom, labor, and devices, we are guilty of secular humanism.

Is it possible that if we as Christian believers support our government's plea for increased armaments (missiles, bombers, submarines, and "star wars") that we will be respond-

ing in a very humanistic way toward our enemies? Could it be that we are attempting to solve a worldwide threat by using the very means that we are supposedly opposing and desiring to contain? When military strength becomes our idol as the best means of solving international conflict, it seems clearly to run counter to the example of love and disarmament demonstrated by Jesus.

As I thought about the above, Section II of our **Brethren Resolve for Peace** (adopted in 1986) came to mind. It states, in part:

II. [Let us resolve] To encourage our government to seek to reduce the threat of all war, including nuclear war, and to pursue peace through all possible diplomatic means.

1. To continue the efforts of détente through international dialogue, negotiations, and diplomacy aimed at the lessening of international tensions.

2. To continue in summit meetings, diplomatic talks, negotiations, and other such means of weapon and warfare control and reduction.

3. To pursue all possibilities of bilateral, verifiable reduction of offensive and/or nuclear weapons.

As a step toward implementing these parts of Section II of our Resolve, readers are asked to contact their Senators and Representatives to encourage their support of proposed legislation that would reduce the sizes of the weapons' arsenals in the United States and other countries around the world.

Let's be active in our support of all efforts toward disarmament and any emphasis on any means of solving international differences and threats other than by military power. Such practical involvement would be an extension of the teachings, example, and spirit of Jesus. [†]

Home Missions Today

By William Kerner, Home Missions Supervisor

IT SEEMS TO ME that an annual emphasis on Home Missions is not adequate. The task of growing a mission church is difficult. Home Mission pastors need our prayers and encouragement all year round.

Our Home Mission churches are in various stages of maturity. We are working hard at the task of bringing them to maturity, to the end that we may establish new mission classes in various areas. What is happening in Home Mission churches is best expressed by their pastors, as they describe the activities of their congregations.

Our third annual Home Mission Pastors Conference took place in September. Our theme, "Pastoral Leadership," led us into an exploration of the details of leadership in various situations of church growth life.

These learning and sharing times by our Home Mission pastors is bringing them close together in love and concern for one another.

In addition to the conference for Home Mission pastors, new church growth seminars are being held in our Home Mission churches aimed at leading members of the congregations into practical life-style evangelism in their communities. We also now have a bimonthly newsletter going just to Home Mission pastors. This is a letter of useful ideas, information, and inspiration. The letter's theme is always church growth.

We ask you to encourage a Home Mission pastor. Write a letter, drop a card, or make a phone call. Let him hear that you are concerned about his calling and work. He will appreciate it! [†]

New Ministries at Icard

By Pastor Robert Payne

WE ARE GRATEFUL for this opportunity to share with you news of the Brethren in North Carolina.

First of all, God blessed us with a good vacation Bible school this past summer. The attendance was good and the kids were enthusiastic. With the help of Joint Heirs, one of the BCE Summer Crusader teams, who assisted our own workers, we were able to provide quality teaching, crafts, and activities. Through our VBS program we have been able to reach several new families, and we are seeing results and anticipating more results in the future.

We have begun two programs through which we believe God has given us an opportunity to reach new people for His kingdom. One of
(continued on next page)



Members of the Icard First Brethren Church spruce up their building, which they purchased from another congregation.

Vision Quest at Newark

By Pastor Stephen Cole

"ISN'T IT EXCITING to see how God is at work among us?" I asked my congregation. "I am sure you have been as amazed as I have to know that in just four months we are so close to being able to start VISION '87!"

As I paused during my September 6 sermon to let the point sink in, the church treasurer raised her hand (something unheard of in our worship service) and said, "We've gone over the top!"

VISION '87 is just one part of a new vision for the Newark Brethren Church. Planning for this vision began last winter and culminated in a sermon I gave during the worship service on April 12. I reviewed the condition of the building and its effects on the worship and ministry of our church. I also taught from the Bible on stewardship.

I then challenged the members of the congregation to commit themselves to a \$35,000, six-stage project to remove asbestos from the sanctuary, repair the roofs and water-damaged interior of the church building, and to replace the parsonage furnace. At the same time I told them that the Missionary Board was considering designating



Exterior view of the Newark Church building showing the need for repairs to the roof.

the church for the fall Growth Partners Club call for the purpose of removing the asbestos.

The congregation voted unanimously to begin the process of fundraising. The first stage would be to repair the roofs at a cost of \$16,860. We decided to trust God for cash and not to mortgage our future. Although the possibility that we could come up with the money looked bleak, God provided a committed Christian roofing contractor who told us that he would begin the work as soon as we raised the \$9,200 for the cost of the materials. That was the amount we reached on September 6.

Our church is also in the midst of a major evangelistic thrust during October and November. This will culminate in Friend Day on November 15. We expect to double our attendance.

We are also in the processing of revising our constitution to a ministry form of government. In conjunction with this I will preach a series of sermons relating to our five objectives for the church: worship, nurture, fellowship, service, and evangelism.

Rev. Bill Kerner, Supervisor of Home Missions for The Brethren Church, was with us from Sep-

(continued on next page)

New Ministries at Icard *cont.*

these we are calling "Operation Newcomer." This program involves developing an awareness of the changes taking place in our communities. We are asking our people to be aware of homes for sale or homes that have recently been sold. This activity can easily involve the whole family. Taking a drive through our own area, asking the kids to help spot "For Sale" signs, and writing down the location can be a lot of fun. Another way of locating newcomers is to check local

papers for property transfers.

Why should we focus so much on newcomers? We believe that those who have recently moved into an area are looking for someone who will help them become a part of their new community. We believe the church can be of great assistance during this time of transition in their lives.

The other program is the development of a practical, family-oriented newsletter with such topics as money management, dealing with stress, spiritual development, etc. Also to be included each month is an

article about the Brethren, to help people get to know us better. We are fortunate to have obtained a list of families from our local Christian ministry. This list, along with other families we have contacted, provides us with an excellent group of prospects. After we have mailed the newsletters, visitation teams will be making follow-up visits to personally meet the people who have received the newsletters.

We ask for your prayers as we begin these new ministries, that God will bless our efforts to reach out in His name. [†]

Special Events at Bloomingdale

By Pastor Charles Ankney

FOLLOWING is a list of special events that have occurred since January of this year or which are planned for the remainder of 1987 at the Bloomingdale Community Brethren Church of Valrico, Florida.

1. We broke ground for our new education building in January 1987. We moved into the addition in April 1987 — **debt free!**

2. In June we purchased used solid oak pews with padded seats (so much better than hard steel chairs).

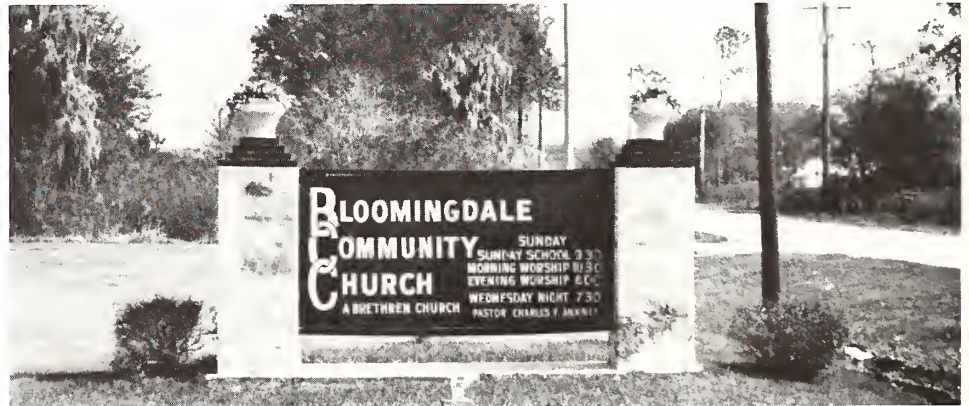
3. In June we purchased a 31-passenger bus. At present we are working to establish a bus ministry as a tool to use in our church-growth efforts.

4. In July we received 15 new members into our church family. Four more people are about ready for membership.

5. Two families moved from Ohio to assist in our work as tentmakers. One family is John and Kathy Thompson and their six children. (Kathy is our daughter.) They have purchased a double-wide mobile home, and both John and Kathy have procured full-time employment. The other family is Raymond and Geraldine Humphrey and their two sons. (They were members of the First Brethren Church of West Alexandria,

Ohio). They are renting an apartment and both Raymond (Butch) and Geraldine (Flip) have found full-time employment.

6. On Sunday, September 13, we celebrated Grandparents' Sunday. Our members were urged to bring their grandparents to the worship service with them and a gift was given to every grandparent present. In addition, a color



An attractive sign announces the location of the Bloomingdale Church.

photo was taken of every grandparent with his or her grandchildren. The developed photo was then given to the grandparent later by a visitation team.

7. On Sunday, September 13, we also began a "Lifestyle Evangelism" study in our adult Sunday school class. Aldrich's textbook and study guide are being used.

8. We held a big **End of Summer Fellowship** on Saturday, September 19. Five different groups met separately all at the same time. Young adults had a swimming party at one home. Middle adults had a swimming party at another home. Older adults did **not** have a swimming party at the Ankneys' (we ATE!). All the children had a picnic and party at the

church, while their parents enjoyed fellowship with their respective groups. Teens helped with the children — then had their own swimming party later.

9. We hosted a Florida District Youth Overnight Campout in tents on Friday, October 2, and Saturday, October 3.

10. On Sunday, October 4, we celebrated Holy Communion.

11. On Thursday, November 26, we will have our third Annual Thanksgiving Day Dinner at the church. This is especially for people who do not have any family in the area. Everyone is invited to have Thanksgiving dinner with the "church family."

12. Last — and most important — our goal is to have an average worship attendance of 75 by the end of 1987. Pray with us that God will make this happen. [†]

Vision Quest at Newark

(continued from previous page)

tember 13 to 16 for VISION QUEST '87. While VISION '87 is concerned with the renovation of the church building, VISION QUEST '87 pertains to the renovation of the church itself, Christ's body.

We have set a goal to average 57 in worship and 29 in Sunday school by the first of the year. Although

at this writing it is too soon to know how we will do this fall, we have begun to enter the 50's and averaged 44 during the summer.

We expect God to move in a mighty way as we complete the last third of 1987. We thank the churches and Missionary Board for their support of our work. We feel a responsibility to be good stewards of God's money and of the ministry He has given us in Newark. [†]

Off the Plateau at Smoky Row

By Pastor Dale Stoffer

LAST YEAR in my report of the work at Smoky Row Brethren Church, I shared that we had been on a numerical plateau for about a year. Such times can be a blessing or a curse. If they turn us to the Lord in greater dependence and prayer; if they help us to reconsider our priorities; if they stir us to greater unity of action; they can be blessing. But if they cause us to turn on each other in a critical, judgmental way; if they lead us to lose our "first love"; if they lull us into complacency; they can be a curse. I am thankful to report not only that the Lord has continued to bless us spiritually during the past year, but also that He has brought numerous new families into our fellowship.

The external gauges of our spiritual development this past year include four first-time confessions of faith and six baptisms. Spirituality, however, cannot always be measured fully by such external indicators. There is in the church a deep desire to know God's word more fully and to practice it more faithfully in our daily lives. Indicative of this desire is the response of our people to our home Bible studies or "Growth Groups," as we call them. Seventy to eighty percent of our people are regularly involved in these mid-week studies. With their emphasis on fellowship, Bible study, and prayer and sharing, these Growth Groups have been a vital part of the spiritual growth of many of our people. The four groups have also been means of leadership development within the church.

Numerically, the church has shown significant progress. During 1986 Sunday school attendance averaged 37 per Sunday and worship attendance averaged 58. Thus far the corresponding figures for 1987 are 44 and 67 respectively, while for

Vacation Bible school was one of two major outreach programs during the summer months.



the month of August they were 48 and 76 respectively.

Especially gratifying for me as a pastor is the way our people have responded to the ministry concept. The chairmen of our nine ministries have taken their responsibilities seriously, and nearly all our people are serving on at least one ministry. It has also been a blessing to have a large enough "reservoir" of capable people to allow some of our leaders to take a break.

In addition to our Growth Groups and ministries, the educational program of our church continues to be strong. Twelve teachers serve in two six-month rotations in the children and youth Sunday school departments, while six teachers rotate at the adult level, offering two courses per quarter. We have had an adult choir for several years, and we are beginning a children's choir this fall.

Outreach continues to be an important part of our church's program. We encourage our people to bring their friends and neighbors to church services and to Growth Groups. I also have three laypeople involved with me in visitation. This summer we conducted two major outreach programs. Our vacation Bible school during June was again well-received by the community. Then in July the Joint Heirs

Crusader team passed out nearly 6,000 brochures about our church. Thus far two families have become involved through this latter effort.

A sad event occurred this spring, as Scioto Brethren Fellowship disbanded and Pastor Roger Stogsdill began new responsibilities at the Lathrop, Calif., Brethren Church. We certainly have missed the Stogsdills, but their work here goes on, as their flock has joined ours.

We truly thank the Lord for His goodness to us during this past year. Yet even blessings can bring challenges. We are sensing the need for a second unit, which would provide additional space for educational and administrative activities. We are presently using every available area in the church for our Sunday school program. Pray that resources would come available during the next several years that would make it possible for us to build such a unit. Continue to pray also that we would hold forth the gospel in the midst of our community in both word and deed and that the Lord would use our witness to touch the lives of those in need of Him. We feel that we can become one of the outstanding evangelical churches in the Northwest Franklin County area as we remain faithful to the Lord and to His calling. [†]

A New Home For Waterbrook

By Gayle Vaughn

As the hart panteth after the water brooks, so panteth my soul after thee, O God.
Psalm 42:1

On November 30, 1986, the people of the Waterbrook Brethren Church of Woodstock, Virginia, met at the old oil building that had been their home for the previous four years to bid it farewell. They gathered to begin a long-awaited journey to triumphantly claim the beautiful new church building that was the culmination of many hopes and prayers and the result of much dedicated labor.

The prior four years hadn't been without struggles. The church began with only a few socially diverse individuals who put their hearts, their financial well-being, and their free time on the line. They formed a body of believers who had a strong desire to fulfill a mission of ministry to the Lord, their fellow men, and each other. They were not a large or wealthy congregation, but they still paid off in just two years a \$49,500 debt for the land on which their church was to be built.

Under the leadership of Pastor Kent Bennett, their number had grown to well over a hundred by moving day, despite the fact that their meeting place was always crowded, rarely warm enough, and required a great deal of imagination to make it a house worthy of the King. Yet, the people of Waterbrook can tell you of miracles that occurred in their lives while in that humble structure, revealing Jesus' obvious presence. They could



Waterbrook photos by Freddie Heisley.

Members of the Waterbrook congregation pause for a group picture as they bid farewell to the oil building, which served as their church home for four years.

tell you of Matthew, the baby conceived after ten years of earnest prayer; of Jeff, seized from the jaws of death and devotedly serving Christ and others like himself after a lifetime of drug abuse; of husbands and wives who thought their marriages didn't have a chance of surviving who are now drawn together by a common cause. It is interesting to note that when David wrote Psalm 42:1, he was alone and in disgrace, the very kind of situation to which Waterbrook seems to minister.

Finally, the day had arrived for the

Waterbrook family to begin the final phase of the journey to their promised land. After a group photograph in front of the old oil building, the congregation formed a rejoicing caravan and proceeded through town, while a police officer stopped traffic to allow them to stay together. They left Woodstock and continued to the neighboring town of Edinburg, where their new home is located.

The building is not large. It is the first stage of a two-part building program. But it is warm and inviting to
(continued on next page)



Left photo, citizens of Edinburg welcome the Waterbrook congregation to their community. Right photo, members of the

congregation respond to this welcome, before entering for the first worship service in their new church building.

Robert Bischof Retires August 31 From Brethren Pastoral Ministry

New Paris, Ind. — Rev. Robert Bischof, pastor of the New Paris First Brethren Church since 1972, retired from the pastoral ministry on August 31.

In recognition of their pastor's retirement, the New Paris congregation paid tribute to Rev. Bischof and his wife, Bea, at a carry-in dinner following the August 16 worship service. During the dinner, attended by New Paris Church members and friends, the Bischofs were given a plaque, a clock, and a wall hanging. The wall hanging, hand-made by New Paris members Margaret Stump and Edna VanDiepenbos, had won top awards at the Elkhart County 4-H Fair.

Bischof, who turned 65 in March, grew up in Johnstown, Pa., where he became a member of the Johnstown Second Brethren Church. Following graduation from Johnstown Central High School in 1941, he served in the United States Air Force until 1945. He then attended Ashland College and Seminary, from which he received A.B. and B.D. degrees respectively. During this period, on May 30, 1948, he married Beatrice Mae King, daughter of Rev. and Mrs. Lester V. King.

While in seminary Bischof pastored the Ripley Congregational Church in Greenwich, Ohio. In 1950 he became pastor of the Morrill, Kans., Brethren Church, which he served until the following year. He then returned to Ashland Theological Seminary for a year of additional training in preparation for missionary service in Nigeria, West Africa, where he and Bea served from October 1952 through July 1965.

During their period of missionary service, the Bischofs became the parents of two children, Barbara (born in 1956) and Robert, Jr. (born in 1959). Following the Bischofs' return to the United States, Rev. Bischof served the Huntington, Ind., First Brethren Church from 1967 to 1970, and at the Brethren's Home in Flora, Ind., from 1970 to 1972. Then in September 1972 he accepted a call to pastor the New Paris Church.

During his 15 years as pastor of the New Paris congregation, Pastor Bischof not only tended the needs of the church, but was also active in the community, including the Goshen General Hospital Hospice and Chaplaincy Programs and the Elkhart County Jail Chaplaincy.



The Bischofs with the retirement gifts presented to them by the New Paris First Brethren Church.

grams and the Elkhart County Jail Chaplaincy.

— reported by C.E. Tredway

A New Home

(from previous page)

the people of Waterbrook and the community they seek to serve. The architectural design symbolizes a group of family homes built together to represent fellowship, and the rays of the sun filter through a skylight to shine on the altar and the pulpit. Through the windows can be seen God's glorious creation. The view includes majestic

mountains, woodlands, and rolling meadows.

There is a natural amphitheater on the eighteen-acre property, in which one outdoor concert has already been held. It was in this amphitheater that the Waterbrook people gathered for a brief ceremony, prayer, and reflection on this auspicious occasion. The outdoor service included a responsive reading based on Psalm 24 asking the

citizens of Edinburg for permission to enter. After this ceremony, they quietly marched through the woods and up the hill to claim the new church building. Pastor Bennett drew attention to the fact that this first service in this building by the Waterbrook Brethren Church would never be repeated, after which he cut the ribbon. The people entered as the big bell pealed joyous chimes that seemed to echo off the mountains.

The greeting foyer was bright and welcoming, and the sanctuary appeared vast and full of light, with the sunbeams streaming through the skylight symbolizing Divine revelation in the form of Jesus Christ. The first service in this new sanctuary did not have much fanfare. It was a serene and reverent service enjoyed by a group of people with thankful hearts for the blessings they had received.

The members of the Waterbrook Brethren Church will not stop here. They are a people envisioning great ministries and growth, now that they have received their permanent home. Without a doubt, they have the courage and resources to carry out their plans.



The new home of the Waterbrook congregation as it neared completion.

Falls City Clothing Room Provides Valuable Service to the Community

The following article appeared in the October 1, 1987, edition of the Falls City Journal and is reprinted here with the permission of that newspaper. The article was sent to the EVANGELIST by Mrs. James Rieger, a member of the Falls City First Brethren Church.

Falls City, Nebr. — A community service which has been operating on a comparatively low-key basis is the clothing room at the First Brethren Church, 19th and Lane Street.

The room is open from 1 to 5 p.m. on Tuesdays and the clothing displayed there is available to persons needing it free of charge. Bonnie (Mrs. Buck) Wing, who is in charge, says that approximately 50 families from the community take advantage of the service each month.

The clothing — for all ages — is contributed by persons who have outgrown it or quit wearing it and who wish to see it go to others who can use it.

Tuesday afternoon when a *Journal* reporter visited the clothing room, two young women from Sabetha had just brought in some children's clothing, shoes, winter coats and women's out-fits.

Patricia Bailey said she learned of the room when she came with a friend from Sabetha several years ago and this was the second time that she had brought items to be distributed. She was accompanied by Margaret Shump.

Everything was neatly arranged on tables or displayed on racks, just as it would be in clothing stores. It isn't an easy job getting ready for Tuesday's "business." Mrs. Wing said that it all has to be stored after closing time on

Tuesdays and then brought out again the next Tuesday since the room is used for other church activities.

The clothing room came into being because two kind women gave the Women's Society a pickup truck load of clothing to be sent to the Mission School in Kentucky. Due to the amount and the high cost of transportation, then-Pastor Jim Thomas suggested that it be used for those in this community who needed a little help.

Some rods were put up and tables



Patricia Bailey (l.) and Margaret Shump hold some of the items they brought to the Falls City First Brethren Church clothing room. Photo courtesy of the Falls City Journal.

were put into use and the room was opened. Different volunteers worked each week at first, but the operation gradually got bigger, Gladys (Mrs. Francis) Yoder noted.

"It seems," she said, "that the more that's taken out, there's more that comes in."

arts degree and a master's degree in biblical studies from Wheaton College, Wheaton, Ill., as well as a master of divinity degree from Trinity Evangelical Divinity School.

He served for a time as minister of youth and Christian education at a Christian and Missionary Alliance Church in Greensburg, Pa. Then in 1976 he became pastor of the Second Brethren Church in Johnstown, Pa., which he served until 1981. From 1981 until his move to New Paris in August, he pastored the First Brethren Church of Fremont, Ohio.

— reported by C.E. Tredway

Mrs. Wing, who is responsible for the attractive display of the clothing, sorts and sizes the incoming items, and sometimes even launders things that come in. However, it is stressed that persons who donate items should bring them in a good condition.

Helen (Mrs. Harvey) Hinz does mending which needs to be done and handles other things like replacing zippers when needed. Shorty Shaffer built the racks that are used and Lester Peck stops at the church every Tuesday, doing odd jobs to help out Mrs. Wing. Ardeth (Mrs. Floyd) McNeely, Evelyn (Mrs. Ludvik) Jasa and Margaret (Mrs. Albert) Fritz are regular helpers at the room.

About once a month, someone takes

a load of excess things to a Goodwill or Salvation Army outlet.

Mrs. Yoder says that there's hardly anyone in the church who hasn't helped out in some way.

Mrs. Wing keeps people's needs in mind and if something comes in she knows is needed, she tries to contact that party.

Mrs. Yoder notes the first two commandments, "Love the Lord thy God with all thy heart and soul" and "Love thy neighbor as thyself," and says that this is what the First Brethren Church is trying to do.

New Pastor Installed At New Paris Church

New Paris, Ind. — Rev. Harold Walton was installed August 30 as pastor of the New Paris First Brethren Church.

In a unique ceremony, Rev. Walton was installed by the outgoing pastor, Rev. Robert P. Bischof, who retired August 31 from the pastoral ministry. (See a separate news story about Rev. Bischof's retirement on page 17.)

A native of Meadville, Pa., Rev. Walton received both a bachelor of

For a Happy Thanksgiving: Count your . . .

Blessings instead of your crosses;
Gains instead of your losses;
Joys instead of your woes;
Friends instead of your foes;
Count on God instead of yourself.

The Christian Builder

North Manchester Church Prepares For Arrival of New Pastor in Nov.

North Manchester, Ind. — Members of the North Manchester First Brethren Church are eagerly awaiting the coming of their new pastor, Rev. Marlin McCann, who has accepted the call to serve as their shepherd and leader.

The Board of Trustees is busily engaged in renovating and refurbishing the parsonage in preparation for the McCann's arrival during the week of November 16. Rev. McCann will first occupy the pulpit on Sunday, November 22, when a day of praise and thanksgiving will be celebrated during the worship hour, followed by a carry-in harvest dinner.

North Manchester Brethren have undergone a difficult period, but from struggles and difficulties come strength, spiritual renewal, and encouragement, as we work together to witness to the community and to one another of God's love, compassion, and patience.

Rev. Jim Black completed a series of revival meetings in early October, prior to his leaving on October 26 for an administrative visit to Brethren Mission work in India and Malaysia. He conducted a meaningful Communion service and ministered to the congregation in various healing ways.

The congregation is also appreciative of Rev. Gus Hacker, who ministered to us for several months in the spring, and the various denominational personnel, who encouraged us and filled the pulpit. Retired pastors

Rev. Woodrow Immel and Rev. Clarence Kindley, as well as members of the board of deacons, were also called upon to assist. But all are now awaiting the exciting prospect of Rev. McCann's coming.

We have not been inactive during the interim, however. Two adults and ten young people were baptized and received into the church, and two others were received by letter. Five weddings have taken place, and five of our senior saints have been called to their reward. Illnesses and hospitalizations have been a concern of our church family, and the deacons and elders have served well in this ministry.

We praise God for the "valleys" since they make us more appreciative of the "mountaintop" experiences.

In addition to eagerly awaiting the coming of our new pastor, we are looking forward to serving our brothers and sisters in Christ in the Old Order German Baptist Church, when their conference is held in our area next spring. We will operate two food tents, and already our committees are purchasing equipment and making preparations for these four intensive days. We have had the privilege of serving them on two other occasions and know that it requires the assistance of every able-bodied person in the congregation. It's a large undertaking, but it's also a rewarding experience, as we really learn to work together.

— written by LaVeta Immel
Corresponding secretary

Waterloo Member Celebrates 90th Birthday in October

Waterloo, Iowa — Ethel Lichty, a longtime member of the First Brethren Church of Waterloo, celebrated her 90th birthday on October 18.

For 43 of her 90 years, Miss Lichty taught school — all but the first three years at the Lowell School in Waterloo. She has also been active in her church, serving for many years as superintendent of the primary and junior Sunday school departments. She continues to be a member of the Homebuilders Class and the Woman's Missionary Society.

Miss Lichty retired from teaching in 1964. Since retiring she claims to have



made more than 500 Raggedy Ann and Andy Dolls.

— reported by Lois Catchpool

Bethlehem Church Celebrates "Mae Day" on 23rd of August

Harrisonburg, Va. — This year the Bethlehem Brethren Church celebrated May Day in August — during the worship service on Sunday morning, August 23.

This May Day ("Mae Day," actually) was in honor of Mrs. Mae (P.G.) Wenger, as a show of appreciation for her many years of service to the Lord and to the Bethlehem congregation.

Mrs. Wenger has served at the piano and organ most of her life, and has also been a Sunday school teacher for many years. In addition she is currently president of the church's senior Woman's Missionary Society, and she is also corresponding secretary for the congregation.

Most of Mrs. Wenger's family was in

attendance for "Mae Day," including family members to the third and fourth generation. Her son, George, took part in the service, leading three of her favorite hymns.

Members of the Bethlehem congregation who have known Mrs. Wenger for as little as two months or as long as 57 years shared memories of times when she had taught, encouraged, greeted, befriended, witnessed to, comforted, or served them in some other way. Pastor Pat Velanzon's message for the "Mae Day" service was based on I Corinthians 13:13 and I Thessalonians 1:2-3, which speak of the faith, love, and hope which Mrs. Wenger's life has exemplified.

The congregation presented Mrs. Wenger a certificate of appreciation during the worship service, then continued the "Mae Day" celebration into the afternoon with a carry-in lunch.



Pastor Pat Velanzon presents a certificate of appreciation to Mae Wenger on behalf of the Bethlehem congregation.

Pleasant View Church Float Wins First Place Second Year in Row

Apollo, Pa. — For the second time in two years, a float made by the Pleasant View Brethren Church took first place in the annual Apollo Moon Landing Celebration parade.

"A Mighty Fortress" was the theme of the float for this year's parade, which was held July 22 in Apollo. The float featured a brown paper fortress with four turrets each bearing two flags.

Several children and adults wearing breastplates and carrying shields rode

on the float and tossed candy labeled with the church name to children along the parade route. In addition, a felt banner displaying the name and location of the church covered the back of the float.

Volunteers of a cross-section of ages helped to design, construct, and display the float. These included Pastor Keith Hensley, Stella and Michael Zack, Rita Shank, Rebecca and Nancy McGraw, Karol, Eric, and Gary Walker, Mary Cariss, Marilyn, Josh,

and Terri Gourley, Brenda Nelson, and Ilene Alese.

Plans are already being made for next year's float.

— reported by Terri and Josh Gourley



Above, Rebecca McGraw gets her breastplate tied in place in preparation for her ride on the float. At left, the prize-winning float of the Pleasant View Brethren Church.

Friends Remember Ada Sibert On 90th Birthday Celebration

Burlington, Ind. — When Mrs. Ada Sibert celebrated her 90th birthday October 6 at her home near Burlington, she appreciated the many cards, phone calls, and letters she received from her friends.

A number of the birthday wishes included expressions of thanks for the life-changing ministries of Mrs. Sibert and her late husband, Rev. Floyd Sibert, during his pastorates at Masontown and Pittsburgh, Pa.; Pleasant Hill, Ohio; and Mexico and Burlington, Ind. The Lost Creek Mission and Riverside Christian Training School also expressed their gratitude for Mrs. Sibert's initiative in encouraging support for these ministries.

In addition to serving as a public school teacher for many years, Mrs. Sibert led home Bible studies, helped in the camp program, directed church choirs, and taught Sunday school for approximately 75 years.



Ada Sibert with cards and letters she received on her 90 birthday.

Mrs. Sibert's address is RR #1, Bringham, IN 46913 (phone: 317-883-3753).

Pleasant View Church Holds Teacher Appreciation Day

Vandergrift, Pa. — Pleasant View Brethren Church held a "Teacher Appreciation Day" September 13 to express gratitude and give encouragement to the congregation's Sunday school teachers.

Linda Beekley, a public school teacher and Christian educator from Ashland, Ohio, was the guest speaker for the occasion. In addition to this message, each class offered some token of appreciation to its teachers in the form of words of thanks, a poem, flowers, a skit, jokes, a certificate, or a song. Many hugs and kisses were also exchanged, and some tears of joy were shed.

A special dinner in honor of the teachers and a fellowship time with the Beekleys followed the appreciation program.

Real Thanksgiving is thanksgiving.

— Pulpit Helps

Twenty Mission Leaders Seek Ways To Evangelize World by Year 2000

Dallas, Tex. — Leaders of 20 of the world's largest denominational and para-church missions organizations met in Dallas September 17-18 to explore ways to work together to reach the world with the Gospel by the year 2000.

R. Keith Parks, president of the Southern Baptist Foreign Mission Board, who had called the meeting, said the purpose was to "try to see if we can do what we do better (by doing it) together."

Noting that the mission leaders were sensing a growing urgency for world evangelization in this generation, Dr. Parks commented following the meeting, "We're not just talking about something. We really believe it can happen and should happen in our day."

Other denominations present were the Assemblies of God, Conservative Baptist, General Conference Mennonite, Church of God in Christ, Nazarene, Presbyterian USA, and United Methodist.

Also present were representatives of Campus Crusade for Christ, Every Home for Christ/WLC, Far East Broadcasting Company, Mennonite Central Committee, Navigators, North American Renewal Service

Committee, SIM International, Trans World Radio, World Methodist Council, World Vision, Wycliffe Bible Translators, and Youth With A Mission.

Much of the dialogue was spent in prayer and the discussion of prayer, called "a divine means for empowering believers to bear fruitful witness to God's love for all people."

According to the official statement from the gathering, "There was unanimity in confessing prayer as the key to releasing the power of the Holy Spirit for the purifying of believers and the healing of the nations."

"From the interchange," said Dr. Dale Kietzman, president of Every Home for Christ, "came a desire to call all Christian brothers and sisters throughout the world to join in united intercession." That intercession, he said, will focus on "accelerating the proclamation of the Gospel to all people with an invitation to accept Jesus Christ as personal Saviour and Lord and to become responsible members of His church."

Christians will be asked to set aside one 24-hour-period preceding Pentecost each year between now and A.D. 2000 for fasting and prayer for world evangelization.

From 6 p.m. on the Friday preceding Pentecost to 6 p.m. the next day, from time zone to time zone, the prayer vigil is envisioned to become a "chain of prayer and fasting encircling the globe." (*The next Pentecost is May 22.*)

The mission leaders also made tentative plans for a consultation early next year to explore setting up a common data base of research about unevangelized people.

Participant James W. Rogers, executive director, international publications, Youth With A Mission (YWAM) said he was particularly interested in cooperative efforts for recruiting for the mission task and developing prayer support for world evangelization.

"Because YWAM is in many different nations," Rogers said, "we're so aware of the scope of the task, and it makes us keenly aware of the need for sharing the load in a cooperative effort. We are in favor of this (type of cooperation) and encourage it because there are many opportunities (for cross-cultural missions) but the number of people available are never enough."

Bob Bowman, president of Far East Broadcasting Company, felt the very fact that "people are talking together" was a major significance. While there was no effort made by the missions leaders to form any kind of organization, there was the "desire on the part of many of those who were there to communicate with one another and (continue to explore) what can be done and where we can cooperate."

It's been very encouraging to me," said Bowman, "to see how many organizations have been talking about the year 2000. We can't go on the way we have been doing for so long without any goals or idea of completion of the task, not really knowing where we stand in the world today. I feel that simply coming out with the goal of trying to do it by the year 2000 brings everybody alive" to the task.

— NewsService2000

Auto Accident Takes Life Of Wife of ATS Student

Ashland, Ohio — Patience Odoyo Oriri, the wife of an Ashland Theological Seminary student from Mombasa, Kenya, was fatally injured October 24 in an automobile accident near Ashland.

Her husband, Abel Odoyo Oriri, was also injured in the accident and was admitted to Mansfield General Hospital where he was initially listed in fair condition. He has since recovered and been released. The Odoyo Oriri's two-year-old son, Wendo, was not seriously injured and was treated at Samaritan Hospital in Ashland and released.

According to a trooper from the State Highway Patrol, the accident occurred when Odoyo Oriri applied the brakes of his car and lost control on the rain-covered highway. The car slid left of center and was struck by an oncoming pickup truck. The two occupants of the pickup were not seriously injured.

Abel Odoyo Oriri was the pastor of a congregation of approximately 300 in Kenya, but came to the U.S. in 1986 to further his education at Ashland Theological Seminary. His wife was also pursuing a major in business administration at Ashland College.

A memorial service was held for Mrs. Odoyo Oriri at the Ashland Theological Seminary chapel on October 27. Her body is being returned to Mombasa, Kenya, for burial, to comply with tribal customs.

The seminary has established a fund to cover the expenses of sending her body back to Kenya. The cost is estimated at \$6,000. The Odoyo Oriri family was not covered by insurance and does not have enough money to pay the expenses. Mr. Odoyo Oriri plans to accompany the body to Kenya, which will entail an additional expense of approximately \$3,000.

Donations for these expenses may be sent to Ashland Theological Seminary (910 Center St., Ashland, OH 44805), designated for the "Abel Fund."

Muslim Riots in Nigeria May Bring Christian Gains

Ibadan, Nigeria — Muslim riots in northern Nigeria last May that leveled more than 60 church buildings and left many dead and wounded may have advanced the gospel. Many people, especially Muslims, have turned to Christ because they saw that Christians did not retaliate during the riots.

— CHRISTIAN AID news service

From The



Grape Vine

The **Milledgeville, Ill., Brethren Church** conducted a 24-hour prayer vigil from 7:00 p.m. on October 3 until the beginning of Communion Service on October 4. The theme of the vigil was "Call to Commitment." Members were encouraged to pray for at least 15 minutes during the vigil, but one participant commented, "I signed up for 15 minutes, but by the time I finished praying, it had been 45 minutes." Another vigil, planned in conjunction with Easter Communion, will continue the focus on commitment to Christ.

The **Keenagers** (50-and-over) of the North Manchester, Ind., First Brethren Church had an active summer, which included three bus trips in addition to their regular monthly meetings. Their first trip was a one-day excursion to Muncie, Ind., where a representative from the chamber of commerce boarded the bus and gave them a guided tour of the city. In July they made a four-day trip to Davenport, Iowa, that included a day traveling up the Mississippi River aboard a paddle wheel boat and a second day touring the Amana Colonies. Then in September they made a second four-day trip, this one to northern Michigan and southern Canada for an Algoma Railway trip into the colorful Agawa Canyon, followed by a day on Mackinac Island, where no motorized vehicle is allowed and travel is by horse and carriage.

Dr. Frederick Burkey has accepted the position of vice president for college advancement at Messiah College in Grantham, Pa. In taking this position, he leaves Ashland College, where he served from 1978 to 1980 as director of religious affairs and from 1980 to 1987 as director of development. Prior to his years at Ashland College, he served as Director of Christian Education for The Brethren Church from 1967 to 1978. Messiah College is a Christian college affiliated with the Brethren in Christ denomination.

Joan Ronk has been named to the position of researcher/writer in the development department at Ashland College. Mrs. Ronk, member and organist at the Ashland Park Street Brethren Church, began working at AC in 1971 as secretary to the dean of the college. She was named secretary to the vice president for academic affairs in 1972, secretary to the vice president for development in 1976, and administrative assistant to the vice president for institutional advancement in 1986. In her new position, she will assist the development staff and the president in the preparation of development proposals.

John E. Gilbert, son of Mr. and Mrs. Joseph E. Gilbert, members of the West Alexandria First Brethren Church, and himself a former member of that congregation, was awarded the Ashland College Distinguished Service Award during homecoming activities on October 24. Gilbert graduated *cum laude* with a B.A. degree in applied music from AC in 1967 and was valedictorian of his class. He also has a master of sacred music degree in organ performance from Union Theological Seminary in New York City. Gilbert is associate professor of music at Ashland College and serves as organist-choirmaster at St. Matthew's Episcopal Church in Ashland.

Both **Dr. Juan Carlos and María Miranda** are to make presentations at COMIBAM, the continent-wide Latin

American Missions Conference to be held November 23-28 in São Paulo, Brazil. Dr. Miranda will speak on "Church Growth and Missions," and Mrs. Miranda will lead a seminar on "The Attitude of Female Missionary Leaders in Relation to Other Leaders." Three thousand delegates from all over Latin America are expected to attend the congress, which has as its aim to awaken Latin churches to involvement in world evangelization.

Sandy Schwartz, wife of former Brethren pastor Rev. Ed Schwartz, entered the University of Pennsylvania Hospital in Philadelphia October 26 for an operation to remove her remaining kidney. Following the operation she was placed on emergency standby for a kidney transplant, to be performed when a suitable donor is found. Prayers are requested on her behalf. Their address is 466 Spring St., Pottstown, PA 19464.

A new book, **Sectarian Childrearing: The Dunkers 1708-1900**, looks at how the "Old Brethren," the forebearers of present-day Brethren groups, raised their children. Written by Alvin E. Conner, a pediatrician brought up in the Dunker tradition, the book provides a carefully-researched account of how earlier Brethren related to their children. The book is available for \$19.95 plus \$1.50 for UPS and handling from Brethren Heritage Press, 24 Chambersburg St., Gettysburg, PA. 17325.

In Memory

Pearl Mack, 78, October 9. Former member of the Glenford Brethren Church. Services conducted by Rev. Stephen S. Cole and Rev. Robert Shaw.

Don Klutz, 66, August 28. Member of the North Manchester First Brethren Church. Services conducted by Rev. Woodrow Immel.

Weddings

Patty Hoover to John Rathmacher, August 8, at the North Manchester First Brethren Church; Rev. Woodrow Immel officiating. Bride a member of the North Manchester First Brethren Church.

Susan Tschantz to Tim Duquette, July 25, at the North Manchester First Brethren Church; Rev. Woodrow Immel officiating. Bride a member of the North Manchester First Brethren Church.

Karen Clark to Robert Marley, June 6, at the North Manchester First Brethren Church; Rev. Woodrow Immel officiating. Bride a member of the North Manchester First Brethren Church.

Darla Parmley to Steven Warner, May 26, at the North Manchester First Brethren Church; Groom a member of the North Manchester First Brethren Church.

Carol Helsel to Craig Harnish, May 16, at the Pleasant View Brethren Church; Pastor Keith Hensley officiating.

Goldenaires

Mr. and Mrs. Blaine Bowen, 50th, October 10. Members of the North Manchester First Brethren Church.

Kathryn and Max Lichty, 50th, September 24. Members of the Waterloo First Brethren Church.

Nina and Louis Burndhart, 50th, September 1. Members of the Williamstown Brethren Church.

Evea and Richard Worst, 50th, August 29. Members of the Williamstown Brethren Church.

Kathryn and Bob Zent, 50th, July 9. Members of the Roanoke First Brethren Church.

Membership Growth

Newark: 1 by transfer

Hillcrest: 2 by transfer







Pleasant View: 2 by baptism, 2 by trans.

N. Manchester: 12 by baptism, 2 by trans.

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

A Thankful Game

Go back 2 spaces.	Name a flower. 	Go ahead 3 spaces.	 <p>Thank You, God, for all these things.</p>
Name a bird. 	<p>You will need:</p> <ol style="list-style-type: none"> Buttons for markers. A coin to toss. <p>To play:</p> <ol style="list-style-type: none"> Toss the coin. Heads, move 2 spaces. Tails, move 3 spaces. Read the words in the space. Do what they tell you. First player to reach the Thank You space is the winner. <p>NOTE: You may color this page if you like.</p>	Name a book. 	
Name a building.		Name a relative.	
Take another turn.		Name a tree. 	
Name an animal.		Name a place.	
Name a food.		Lose 1 turn.	
Name a friend. 		Go back 3 spaces.	
Start	Go ahead 2 spaces.		

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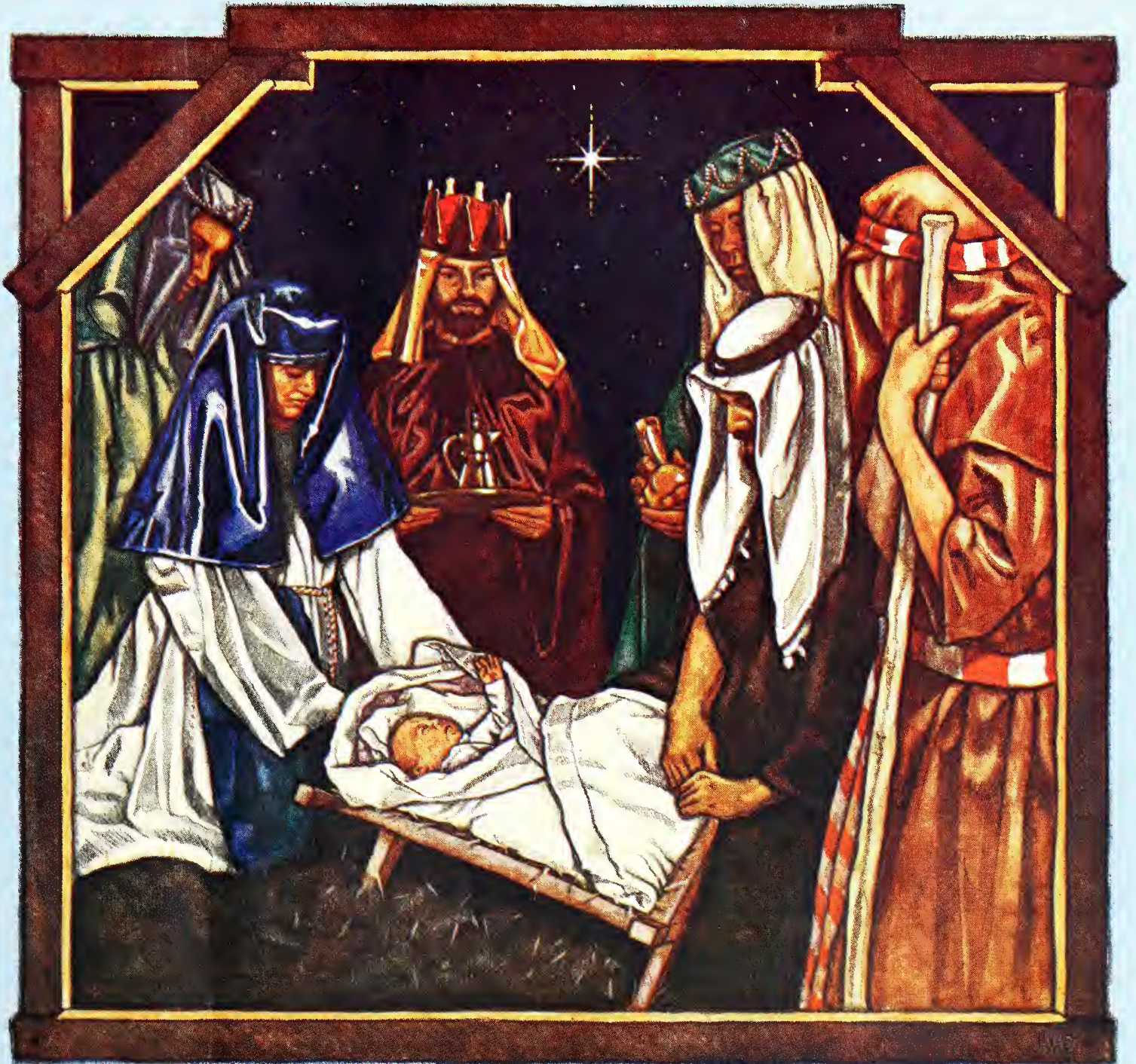


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THE BRETHREN **Evangelist**

DECEMBER 1987



O Come, Let Us Adore Him



the salt shaker

by Alvin Shifflett

A Kick in the Seat of the Pants

I'VE JUST FINISHED reading an interesting book entitled *A Kick in the Seat of the Pants*, by Roger von Oech. Dr. von Oech is president of Creative Think, a California-based consulting firm that stimulates creativity and innovation in business. He's doing a whale of a business, for there's a great lack of creativity in the marketplace — and in the church. In fact, someone has suggested that the church usually runs a good ten years behind the marketplace in creativity and innovativeness.

Dr. von Oech has a companion book called *A Whack on the Side of the Head*, which will clean out the cobwebs in your brain. I've found both books stimulating and rewarding — and applicable to myself as well as to other Brethren.

The "safe" thing

We all have a tendency to get into a rut and to do the "safe" thing — something that worked ten years ago. The problem is, what worked ten years ago may not work today, or at least not as well as it did ten years ago. It's easy to stop asking, "Why this?" or "What if?" But when you stop asking these simple yet poignant questions, you stifle creativity.

For example, if you had one thing to say to The Brethren Church, what would it be? Would you say, "Let us run with perseverance the race that is set before us" (Heb. 12:1)? Is that what you'd say to the Brethren?

The problem is, the Brethren have

known that verse for years. We've all proclaimed how we would *run* the race that is set before us. But every August it appears we've decided to *jog* the race that is set before us. Or give it an Olympic *walk*. Would you believe, *crawl*?

What's our problem?

Our problem is not lack of knowledge. Brethren have knowledge. In the marketplace we're as successful as anyone else. Nor is the problem lack of resources, although it may appear so when you're sitting on a national board. But it really isn't resources. We have the resources.

Our problem is aptly described by von Oech, when he says that the human body has two ends — one to create with and one to sit on. Sometimes people get their ends reversed, and when this happens, they need a "kick in the seat of their pants."

Now come on, he doesn't mean a literal kick, although sometimes that might help. He is talking about being creative. Stop doing things the way you've always done them. Von Oech has discovered that organizations that did well in the past sometimes cease doing well because they stop being creative. The moment you make that transition, you invite stagnation and non-growth. Algae forms on the top.

There are plenty of valid reasons why creativity ceases — at least we think they're valid reasons. Number one might be fear of failure. Or to put it in a spiritual context, lack of faith.

When Moses sent out that Task Force to spy out the land of Canaan, I'm sure he expected a positive report. After all, God had taken care of them for years. Do you honestly think Moses would have chosen the most negative people in the camp to send across the Jordan? Out of all those tribes, how he came up with ten Brethren is beyond me! (Joshua and Caleb were definitely non-Brethren.)

When the spies came back to give their report, they had the most valid of reasons why they had best head back to Egypt:

1. Those people are giants — we're grasshoppers!
2. They have weapons — we've got sticks.
3. They have fortified cities and resources — we have a few women and children and, Moses, you took all our precious metals for the tabernacle.
4. They have great leaders — but, Moses, you're an old man.

Doesn't that sound like a report given at General Conference or at your church's annual business meeting? Notice the emphasis on how small we are and what few resources we have. Sounds like a Brethren Camp Meeting to me!

Being creative is work

You know, being creative requires work, and maybe we don't want to work. After all, we've got enough things to do to keep our organization lubricated. Besides all that, creativity often runs smack dab into sacred cows, which isn't any fun.

But as philosopher Dick Nicolosi has said, "Slaying sacred cows makes great steaks!" That is, if you survive long enough to enjoy eating them. One doesn't have to be in church work long to discover that the only person who likes change is a wet baby. (I think some educator said that.)

No one wants to be creative if doing so brings criticism — for who needs criticism? We all know that new ideas can be threatening, for by their very nature they call into question existing rules, hierarchies, and assumptions. When Stravinsky first presented his *Rites of Spring* ballet, the audience rioted. When early micro-computer developers

(continued on page 9)

THE BRETHREN EVANGELIST
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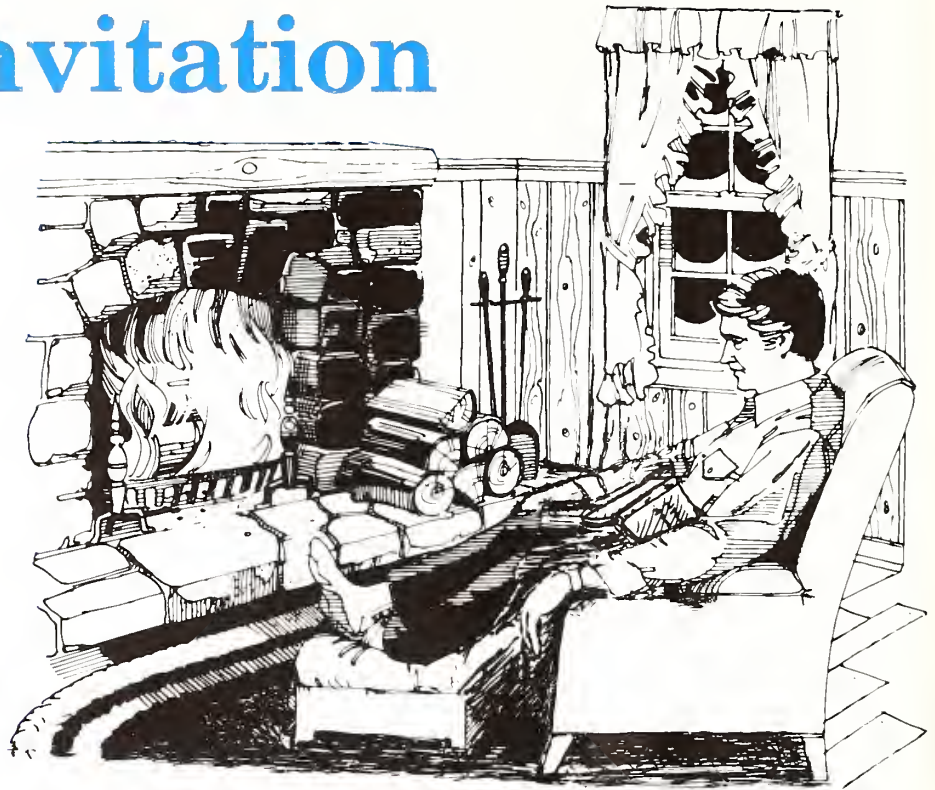
In last month's issue it was incorrectly stated that the Icard First Brethren Church had purchased the building they are now using. The congregation is only leasing the building. In fact, the first Growth Partners Club call for 1987 was for the Icard Church, which will put the money received toward the purchase of land for a future building of its own.

Answers to Little Crusader Page:

- A. The correct numbering for the pictures should be: a is 3; b is 2; c is 1; and d is 4.
- B. Mystery sentence: Happy birthday, Jesus!

At the Invitation of Jesus

By
Peter
Marshall



ONE bitterly cold December night, when Washington was covered with a blanket of snow and ice, a man sat in his comfortable home on Massachusetts Avenue. A crackling log fire threw dancing shadows on the paneled walls.

The wind outside was moaning softly like someone in pain, and the reading lamp cast a soft, warm glow on the Book this man was reading.

He was alone, for the children had gone out for the evening, and his wife had retired early.

He read the following passage from Luke: . . . *When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors. . . . But when thou makest a feast, call the poor, the maimed, the lame, the blind.*

Somehow he could not get away from those simple words. He closed the Bible, and sat musing, conscious

for the first time in his life of the challenge of Christ, whose birthday was so near.

What strange fancy was this? Why was it that he kept hearing in a whisper the words he had just read?

He could not shake it off. Never before had he been so challenged. "I must be sleepy," he thought to himself. "It is time I went to bed."

But as he lay in bed, he thought of the dinners and parties that they had given in this beautiful home. Most of those whom he usually invited were listed in "Who's Who in Washington."

He tried to sleep, but somehow he could not close the door of his mind to the procession of the poor that shuffled and tapped its way down the corridors of his soul.

As he watched them pass, he felt his own heart touched. He whispered a prayer that if the Lord would give him courage, he would take Him at His word, and do what He wanted him to do; only then did he find peace and fall asleep.

When the morning came, his determination gave him new strength and zest for the day.

His first call was on the engraver who knew him well. At the counter he drafted the card, chuckling now and then as he wrote, his eyes shining. It read:

*Jesus of Nazareth
Requests the honor of your presence
at a banquet honoring
The Sons of Want
on Friday evening, in a home on
Massachusetts Avenue
Cars will await you at the
Central Union Mission
at six o'clock*

At the bottom of the card was the quotation: *Come unto Me, all ye that labour and are heavy laden, and I will give you rest.*

A few days later, with the cards of invitation in his hand, he walked downtown. Within an hour, there were several people wondering what could be the meaning of the card that a kindly, happy, well-dressed man had placed in their hands.

One was an old man seated on a box trying to sell pencils; and another stood on the corner with a racking cough and a bundle of papers under his arms. There was a blind man saying over and over to himself, "Jesus of Nazareth requests the honor of your presence."

At six o'clock, a strange group of men stood waiting in the vestibule of the Central Union Mission.

"What is the catch in this, anyhow?" asked the cynic. "What's the game?" The blind man ventured to remark: "Maybe it's part of the government relief program."

Just then someone came over and

Dr. Marshall was chaplain of the U.S. Senate from 1947 until his death in 1949. This article is adapted from Mr. Jones, Meet the Master, Sermons and Prayers of Peter Marshall, copyright © 1949, 1950 by Fleming H. Revell Co., renewed 1977 by Catherine Marshall LeSourd, and is used here by permission. (The adaption is from The Guideposts Christmas Treasury, copyright © 1972 by Guideposts Associates, Inc., and is used by permission.)

announced that the cars were at the door; without a word, they went outside.

There was something incongruous about it all, these men, clutching their thin coats, huddling together, their faces pinched and wan, climbing into two shiny limousines. At last they were all inside, and the cars glided off with the strangest and most puzzled load of passengers ever carried.

When they dismounted, on Massachusetts Avenue, they stood gazing at the house. Up the broad step and over thick-piled carpets, they entered slowly.

Their host was a quiet man, and they liked him—these guests of his, whose names he did not know.

He did not say much, only, "I am so glad you came."

By and by, they were seated at the table, with its spotless linen and gleaming silver. They were silent now; even the cynic had nothing to say. It seemed as if the banquet would be held in frozen silence.

The host rose in his place. "My friends, let us ask the blessing.

"If this is pleasing to Thee, O Lord, bless us as we sit around this table, and bless the food that we are about to receive. Bless these men. You know who they are, and what they need. And help us to do what You want us to do. Amen."

The blind man was smiling now. He turned to the man seated next to him and asked him about the host. "What does he look like?"

"There was something incongruous about it all, these men, clutching their thin coats, huddling together, their faces pinched and wan, climbing into two shiny limousines."

And so the ice was broken; conversation began around the table, and soon the first course was laid.

It was a strange party, rather fantastic in a way, thought the host. His guests had no credentials, no social recommendations, no particular graces—so far as he could see. But, my, they were hungry!

Yet there was not a trace of condescension in his attitude. He was treating them as brothers.

It was a grand feeling—a great adventure.

He watched each plate, and directed the servants with a nod or glance. He encouraged them to eat; he laughed at their thinly disguised reluctance, until they laughed too.

As he sat there, it suddenly occurred to him how different was the conversation! There were no off-color stories, no whisperings of scandal, no one saying, "Well, I have it on good authority."

They were talking about their friends in misfortune, wishing they were here too . . . wondering whether Charlie had managed to get a bed in the charity ward, whether Dick had stuck it out when he wanted to end it all, whether the little woman with the baby had found a job.

Wasn't the steak delicious!

When the meal was over, someone came in and sat down at the piano. Familiar melodies, old songs, filled the room; and then in a soft voice the pianist began to sing "Love's Old Sweet Song," "Silver Threads Among the Gold," "The Sidewalks of New York."

Someone else joined in, a cracked wheezing voice, but it started the others. Men who had not sung for months; men who had no reason to sing, joined in.

Before they knew it, they were singing hymns: "What a Friend We Have in Jesus," "The Church in the Wildwood," "When I Survey the Wondrous Cross."

Then the pianist stopped, and the guests grouped themselves in soft, comfortable chairs around the log fire.

The host, moving among them with a smile, said: "I know you men are wondering what all this means; I can tell you very simply but, first, let me read you something."

He read from the Gospels, stories of One who moved among the sick, the outcasts, the despised and the friendless: how Jesus healed this one, cured that one, spoke kindly words of infinite meaning to another, and what He promised to all who believed in Him.

"Now I haven't done much tonight for you, but it has made me very happy to have you here in my home. I hope you have enjoyed it half as much as I have, and if I have given you one evening of happiness, I shall

be forever glad to remember it. But this is not my party. It is His! I have merely lent Him this house. He was your *Host*. He is your *Friend*. And He has given me the honor of speaking for Him.

"He is sad when you are. He hurts when you do. He weeps when you weep. He wants to help you—if you will let Him.

"When they had gone, he sat again by the fire and looked at the dying embers, until the feeling became overwhelming that there was Someone in the room."

"I'm going to give each of you His Book of Instructions. Certain passages in it are marked, which I hope you will find helpful when you are sick and in pain, when you are lonely and discouraged. Then, I shall see each one of you tomorrow, where I saw you today, and we'll have a talk together to see just how I can help you most."

They shuffled out into the night with a new light in their eyes, a smile where there had not been even interest before. The blind man was smiling still, and as he stood on the doorstep, waiting, he turned to where his host stood.

"God bless you, my friend, whoever you are."

A little wizened fellow who had not spoken all night paused to say, "I'm going to try again, mister; there's somethin' worth livin' for."

The cynic turned back. "Mister, you're the first man who ever gave me anything. And you've given me hope."

"That is because I was doing it for Him," said the host, and he stood and waved good night as the cars purred off into the darkness.

When they had gone, he sat again by the fire and looked at the dying embers, until the feeling became overwhelming that there was Someone in the room. Someone who stood in the shadows and smiled too, because some of the least of these had been treated like brothers for His sake. [†]

Editor's note: May this story challenge us to seek ways in which we can minister to those in need during this Christmas season.



Children at Christmas

By G. Roger Schoenhals

IN his red, footed pajamas, Jonathan crawled in among the pile of presents under the Christmas tree. He turned, sat down and looked out through the strands of tinsel. Then he reached up and fingered one of the shiny bulbs.

I watched and wondered. Sitting there among the presents, my seven-month-old son seemed to belong. He was, to us, a gift from God.

My mind traveled back to that first Christmas in Bethlehem and God's gift of His only Son. Jesus came not as a full-grown man, but as a baby. He lay in a manger, vulnerable and dependent.

It occurred to me that God's gift included not *only* His Son, but also an example for us to follow in our relationship with Him. Jesus said, "Whoever does not receive the kingdom of God like a child shall not enter it" (Luke 18:17, RSV).

Christmas, then, can be not only a time to rejoice in the birth of the Christ Child, but also a special season to study the little ones about us. Through them we can freshly discover the characteristics our Father desires to see in us.

Here are seven qualities of childlikeness I have observed in the early years of my four children. I pass them along as "starter blocks" to get you going in your own adventure of observing children at Christmas.

***Dependent.** A child is unable to care for himself. He must rely on adults for protection, for provision,

and for instruction. Mom or dad must wash him, dress him, and care for his hurts. He is vulnerable, powerless. He may even need help opening his presents.

We please God when we come to Him in a spirit of dependence, looking to Him for His fatherly care.

***Transparent.** We can see right through a child. If he is happy, it shows. If anger is there, we see it. Whatever is going on in that little head, the face tells the story.

We adults tend to hide our feelings. We hide behind our masks. But children are wonderfully unpretentious. They are uncomplicated, obvious.

God delights in our honesty. He wants us to be open with ourselves, with one another, and with Him. Children, at Christmas, can remind us to be more transparent.

***Innocent.** A child is unwise in the ways of the world. He is unsophisticated, gullible, naive. He has not experienced the range and frequency of deceitful deeds. Though he is a sinner by birth, he is yet innocent in many ways.

God wants us to be like children in this sordid world. We are to blush in the face of immorality and run from the presence of evil. We are to be "blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation" (Phil. 2:15, RSV).

***Wide-eyed.** Sometimes it's more fascinating to watch the face of a child looking at a sunset than to see the sky itself; or to study a child as he watches the lights blink on the tree. Children have that marvelous

capacity to gape and gasp. They "ooooo" and "ahhhhh" with ease.

Too often we adults take God and His world for granted. We reveal the loss of simple astonishment, the absence of amazement. We pray to the God of the universe as if He were an old college friend. We look at the star-spattered sky and yawn.

God wants us to say, "WOW!"

***Teachable.** A child is like a sponge. He soaks up whatever his adult leaders say and do. He is impressionable, moldable, pliable. He has not reached the point of knowing more than mom or dad. He seeks answers with annoying frequency: "Why this? Why that? Why? Why? Why?"

God is not put off by our questions. Rather, He desires to teach us and to guide us. He tells us: ask, seek, knock.

***Eager.** Young children are eager beavers. They are ready to go with us anywhere, anytime. They want to be where the action is. They are eager to please. They are enthusiastic. They can't wait until Christmas morning to open the presents.

God likes that kind of responsiveness. He wants us to stand on our tiptoes, zealous to learn His will, eager to do it.

***Trusting.** Children display simple faith. They readily accept whatever mom or dad says. They leap into space, knowing the outstretched arms will save them. Without wavering, without wondering, they believe. They accept our stories about Santa Claus coming down the chimney — or the truth about Jesus in the manger.

The Bible calls us to "Trust in the Lord with all your heart" (Prov. 3:5a, RSV.) Repeatedly we are exhorted to exercise our faith; to believe. Children can teach us how.

Christmas is coming, and children will be in the midst of it all. Through some of their words and ways, we can perceive what God wants of us. And, in turn, we can offer to our Father the gift of a childlike heart. We can affirm our dependence on God, our transparency before Him, our innocence in the world, our wide-eyed wonder at His glory, our openness to His guidance, our eagerness to serve Him, and our simple faith in His Word. [†]

Mr. Schoenhals is a free-lance writer who lives in Seattle, Washington.

Over the years I have heard numerous exhortations to keep Christ in Christmas. These have often taken a negative approach, stressing the ways in which we tend to push Christ out of His Birthday by our emphasis on gifts, parties, Santa Claus, decorations, and so on.

But what are some positive things we can do to help us remember that Christmas is a celebration of Christ's Birthday? In order to get answers to this question, I asked my assistant, Morven Baker, to contact Brethren people in the Ashland area and ask them what they do to keep Christ in Christmas. Here are some of their answers:

ON Christmas morning, before any other activity, we (as a family) snuggle up together (usually in bed), read the Christmas story, sing softly a Christmas carol or two, and pray — expressing our thanks for the Gift we celebrate. The picture book from which we read the Christmas story has been in our family about 40 years, making this experience a tradition that is important to a "sense of family."

—Linda and Charlie Beekley

EVERY YEAR a different member of the family reads the Christmas story before we open gifts on Christmas morning. From year to year the children can always remember who read the Story the year before.

— Holly and Fred Finks

AT Christmastime, we try to focus on giving, not receiving. We sometimes make, as a family, some of the gifts we give. We also usually plan a Christmas party for some of the senior citizens in our area. The seniors really enjoy the Christmas carols and visiting, especially if their families are far away. Above all, we emphasize that Christmas is the day we celebrate Jesus' birth.

— Ginny and David Hoyt

WHEN our children were small, we began the Christmas season with a Christian Advent calendar. Also, each night as the children were ready for bedtime prayers, we would place figurines in our nativity scene, one per night. As the children grew older, they also lighted "angel" candles at the dinner table. In addition,

each child usually received two new Christian books (sometimes a children's carol book) to be read over and over in the days before Christmas. Now that we have grandchildren who visit at Christmas, we try to have a little Christmas service in which each takes part, ending with singing of carols.

— Trudy and Bill Kerner

ALL the members of our family who live in the area attend the

Keeping Christ



at the Center of Christmas

candlelight service at our church. Then, weather permitting, we go caroling to shut-ins from the church. After the caroling we go to our home, read the Christmas story together and sing carols.

— Kathy and Howard Mack

WHEN the children were little, we tried to make Christmas Eve special by first having dinner out at a family restaurant. Then the

whole family would attend the Christmas candlelight service, after which we would go home for a Christmas party. The church service always set the tone for the celebration.

— Doris and Joseph Shultz

THE first Christmas decoration we got out each year when the children were small was the nativity set. The children would act out the Christmas story over and over with the figurines. We also had a family cookie decorating time, after which we would deliver some of the cookies to elderly families in our neighborhood.

— Karen and Brad Weidenhamer

IN early December, before any other decorations come out of the boxes, the stable is set up and the animals and the empty manger are placed inside. The Wise Men are placed at the far end of the room, and each day the children move them a little closer to the stable. Mary, Joseph, and the shepherds are placed in the stable on Christmas Eve, and the first thing on Christmas morning, the children run to see whether the baby Jesus is sleeping in the manger. He's always there!

We also have a birthday cake for Jesus on Christmas Eve. After we sing "Happy Birthday, Jesus" and blow out the candle, we read the Christmas story, sitting by the Christmas tree with just the tree lights, the fire's glow, and a few candles for illumination. On Christmas day we always share Christmas dinner with friends — old or new — enjoying together the warmth of the extended family that exists through God's love.

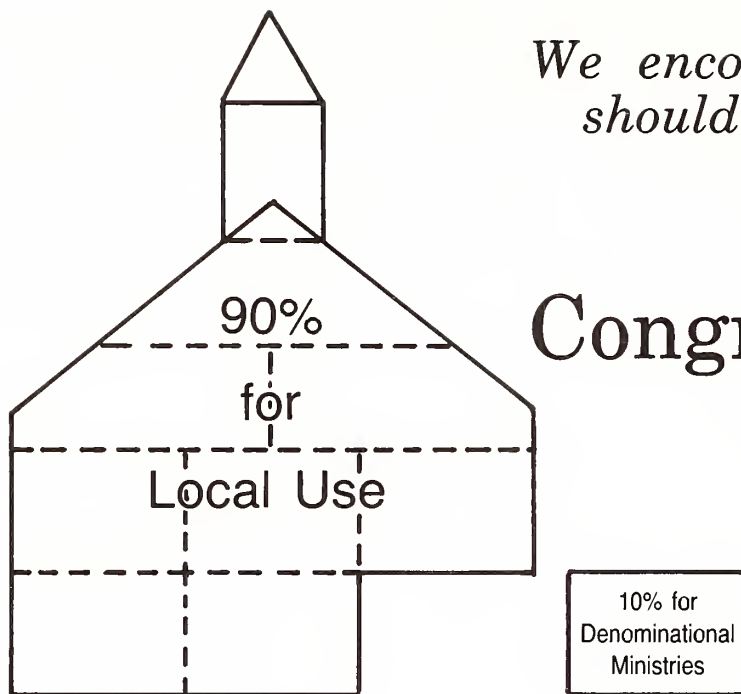
— Morven and David Baker

What about you? Do you have a special way of keeping Christ in Christmas (different from those mentioned above)? If so, we would like to hear from you. Send your Christmas celebration idea to the editor, and it will be put in a file to be shared in the December 1988 issue.

On the other hand, if you have not been making an effort to keep Christ in Christmas, why not begin doing so this year? Read over the suggestions above and choose one or two that will help you make Christ the center of your Christmas.

R.C. Winfield, editor

We encourage members to tithe. Why shouldn't the church itself do the same?



Congregational Stewardship

By Reilly Smith

EVERY YEAR, when the Annual Conference reports are published, I observe that congregational stewardship with regard to The Brethren Church is not quite up to snuff. Many of our churches manage to meet their full apportionment, but many others do not. Many cannot.

A new plan

I would like to propose a "new" plan for increasing denominational giving, which I believe will not only help our national church, but bring a harvest of blessing for congregations as well.

My plan is simple. It is fully scriptural. It agrees with Brethren teaching. It is something all Brethren people understand and identify with. It is something every church can afford. Indeed it is something no church can afford not to practice. My plan is congregational tithing.

We are all familiar with the many biblical passages that teach the principle of tithing. Perhaps the most famous is found in Malachi 3. But in Numbers 18 and Nehemiah 12, the Bible teaches us that it was the tithe that supported the work of

the Temple, which we could say, without stretching too far, was the national church of Israel.

We teach tithing to Brethren people. Why not reinforce our teaching by example? I believe Brethren churches should tithe, too. God's promise is that He will pour out a huge blessing. It may not be financial (though it can be). It may be spiritual! But could not our churches use great spiritual blessing?

In order to implement a change in national stewardship policy, The Brethren Church would need to adopt a unified budget. The cooperating boards would need to submit budget requests to a General Conference Budget Commission, which in turn would be responsible to recommend a national budget to the General Conference each year. I believe that this would be a great step towards better denominational stewardship, as well.

Two additional suggestions

I have two additional suggestions. The first is that the districts would share in this tithe. About one-fifth of it would go to support district ministries. That means that The Brethren Church would receive approximately eight percent of the total income of all Brethren churches to operate its ministries. And the districts would receive approximately two percent. I am certain that it would be an increase for both. Combined with the benefits obtained through centralized budgeting, I think we would

have much more with which to operate.

My second suggestion is that the Missionary Board **not** be included in the unified budget, but rather operate as a faith ministry. I believe Brethren people will respond to the challenge of missions in a dynamic way if given the opportunity for personal involvement through above-tithe "faith giving."

Will it work?

What makes me think this plan will work? We've tried it! In the fourth quarter of 1985, the Mulvane Kansas, Brethren Church decided to tithe to the national church ministries, except for the Missionary Board. Our giving to the denomination rose dramatically. Our giving to the Midwest District more than doubled. And our missions giving nearly tripled in 1986. Through the first six months of 1987, our missions giving is up another \$200 over all of 1986. At the present rate, we should more than double our missions giving again this year. It's exciting!

The current apportionment system calls for approximately \$84.00 per year per member (approximate because the General Conference apportionment is based on "Church Growth Index" points). Half of that is designated for the Missionary Board. The rest is distributed among the remaining boards.

Since the Mulvane Church separates the Missionary Board giving from its tithe and gives 17.5% of the

Rev. Smith is pastor of the First Brethren Church of Mulvane, Kans., and chairman of the General Conference Stewardship Committee. However, the opinions presented in this article are his own and do not necessarily represent the views of the Stewardship Committee, The Brethren Church, or the Brethren Publishing Company.

Some Figures for Comparison Using 1986 Denominational Giving Information

tithe to the Midwest District, the percentages of tithe dictated by the remainder of the apportionment are:

Cooperating Ministry	Percent of tithe	Percent of total
Benevolent Board	6.0	.60
Board of Christian Education	13.7	1.37
Brethren Publishing Company	7.8	.78
World Relief Board	7.8	.78
Ashland Theological Seminary	16.7	1.67
Ashland College	14.8	1.48
Ministerial Student Aid	2.0	.20
Brethren Church	13.7	1.37
District Giving	17.5	1.75

Our actual giving is slightly different from these percentages, because the congregation desires to support some of the boards more than others. But we give to every board — something we had not done in the recent past. A unified budget would remedy the situation completely, provided that each congregation

Cooperating Ministry	Apportionment per Member	Total Apportionment*	1986 Offering Income	Share of Tithe#
Benevolent Board	\$3 per member	\$ 42,717	\$ 13,981	\$ 36,953
Bd. of Christian Ed.	\$7 per member	99,673	88,254**	86,225
Publishing Company	\$4 per member	56,956	19,368**	49,271
World Relief Bd.	\$4 per member	56,956	51,885	49,271
Ashland Theol. Sem.	\$8.50 per member	121,032	90,772	104,701
Ashland College	\$7.50 per member	106,793	Not Available	92,384
Ministerial Student Aid	\$1.00 per member	14,239	9,285	12,318
Brethren Church	\$6 per Grth. In.Pt.†	65,148	52,771	73,907
Totals	\$41 per member	\$563,514	\$326,316	\$505,030

Comparative figures for

Missionary Board \$42 per member \$598,038 536,334 "Faith Giving"

*Apportionment per member times the 1984 reported total Brethren Church membership of 14,239. (Total apportionment is based on the second prior year's membership figures; 1988 amounts will be based on 1986 membership figures.)

#Total giving in local churches in 1966 was reported as \$6,312,890. A tithe of this would be \$631,289. Allowing 20% of this tithe for the districts, this would leave \$505,030 to be divided proportionately among the denominational ministries. (Here the apportionment per member figure was used as the basis for this proportionate division. For purposes of this calculation, the \$6 per Church Growth Index point was treated as if it were \$6 per member.)

**These amounts included some individual gifts as well as church giving.

†Grth. In. Pt. stands for Church Growth Index point. Church Growth Index equals membership plus average worship attendance plus average Sunday school attendance divided by three. In 1987 and 1988, this apportionment figure is \$7 per Growth Index point.

faithfully paid its tithes, because the breakdown of funds would be dictated by the national budget.

I think The Brethren Church needs to consider this plan. I believe it will

place our denominational stewardship on a sound scriptural basis, increase denominational income, and mobilize the faith of Brethren people and churches across America. [†]

The Salt Shaker

(continued from page 2)

tried to sell their ideas to the large established companies in the 1970's, they were laughed at. When I delivered my first sermon in church, a man asked, "Are you sure you want to be a preacher?" That was as good as a whack on the side of the head!

We all know that every new idea is not necessarily a good idea. Some are worthless. I had one of those the other day. If everyone went along with every new idea, society would be in chaos. But that's no excuse for refusing to run the race the best we can.

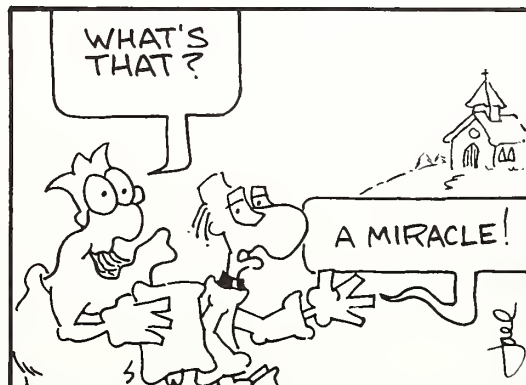
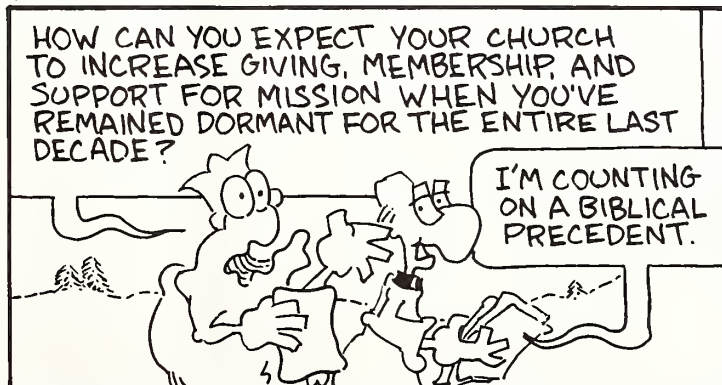
And that brings me to another thought that stands alongside what I've been saying: "You can't hit a

home run unless you step up to the plate." "You can't catch fish unless you put your line in the water." "You can't reach your goals if you don't try." As the saying goes on Wall Street (I hesitate quoting anything from Wall Street, but it sounded like a blue-chip saying to me): "To know and not to do is not to know."

I'm done. Let's go to work. [†]



Pontius' Puddle



THE HUB OF THE EDUCATIONAL WHEEL

By Mary Ellen Drushal

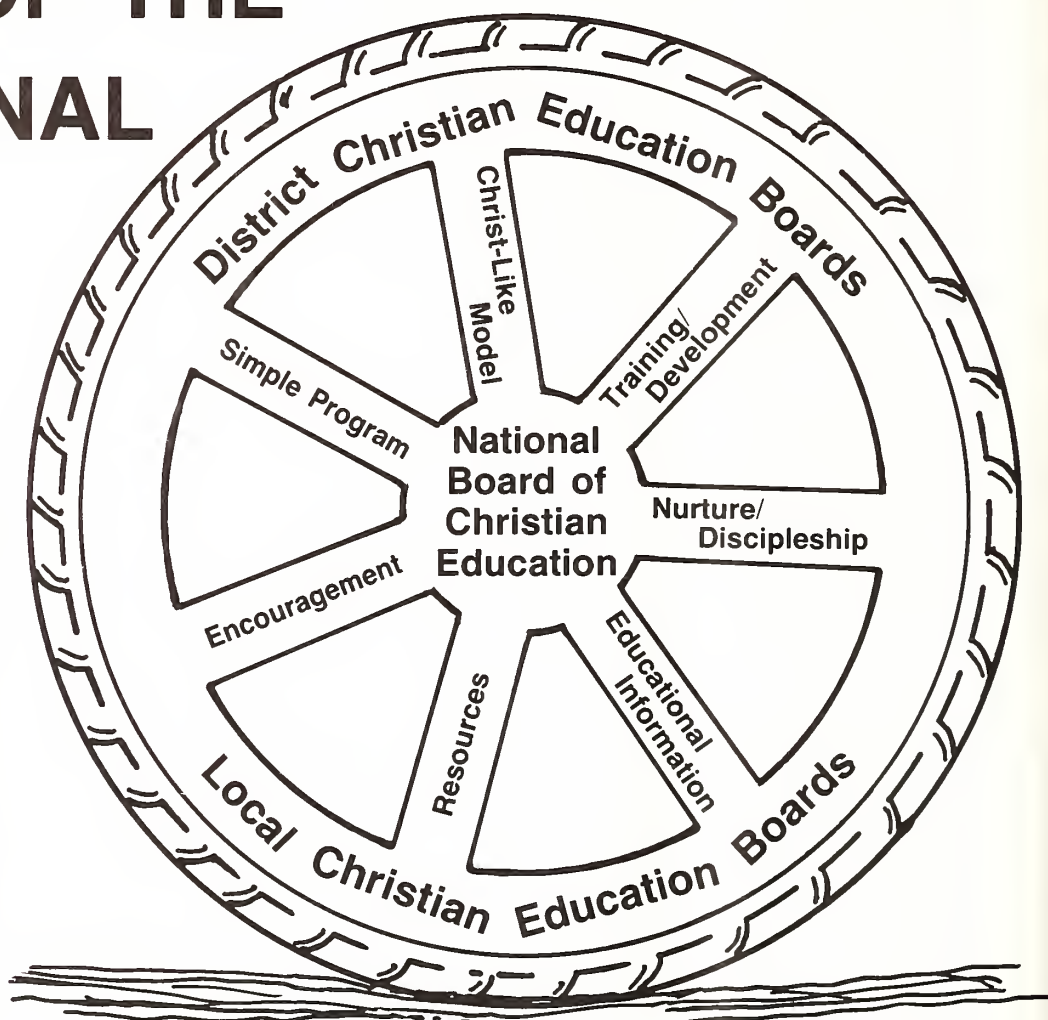
"MAY WE HELP YOU?" is a question your national Christian Education Board is asking itself. To answer that question the constitution was consulted to find the designed purpose for this board. The purposes incorporate the following:

- to exalt Christ,
- to make disciples through promotion of a total program of Christian education,
- to hold fast to the doctrine of Scripture,
- to keep an awareness of Brethren heritage.

From that purpose statement a visual model was devised depicting a way to contemplate the interrelationships between the national, district, and local Christian education ministries.

In this model (see diagram), the national Christian Education Board is the hub of the educational wheel for the denomination and each spoke represents an inherent facet of the purpose statement. The edge of the wheel, or where the rubber meets the road, is composed of the district and local Christian education organizations. The wheel does not exist to support the hub; the hub's sole reason for being is to enable the wheel to function effectively.

Dr. Drushal is associate professor of Christian education at Ashland Theological Seminary and a member of the national Board of Christian Education of The Brethren Church.



So, how can the hub (national C.E. Board) support and facilitate quality Christian education within the denomination? Let's explore each spoke individually.

Training/Development

How long has it been since your local church hosted a training session for teachers of **all** age levels in your Sunday school? Even people with the spiritual gift of teaching should be offered the opportunity to develop that gift and to explore ways to be more effective in the classroom. Quality Christian education depends upon effective teaching/learning in partnership with the Holy Spirit.

Your national Christian Education Board can help with these sessions by providing qualified instruc-

tors to meet your particular needs. **CALL CHARLIE* AND PUT YOUR HUB TO WORK FOR YOU.**

Nurture/Discipleship

The Sunday school session usually contains no more than sixty minutes (often less) in which to study God's word. It takes between ten and twenty hours together in a new group before the participants develop a climate of comfort and trust in which they can grow together in Christ.

Churches must therefore consider a vehicle in addition to the Sunday school to adequately nurture the personal growth potential of each believer. Nurture/discipleship is a

*"Charlie" = Charles Beekley, Director of Christian Education for the national Christian Education Board.

slow process that doesn't happen by accident. We must be intentional in establishing small-group opportunities where people can study God's word together and learn to love and support one another in daily living.

CALL CHARLIE AND PUT YOUR HUB TO WORK FOR YOU.

Educational Information

"We're considering purchasing new chairs for our children's division. What height should they be?" "If we want quality relational teaching in our Sunday school, what student-teacher ratio should we maintain?" "Is it better to combine junior and senior high youth or to keep them separate?" "What are the implications for the adult division if we provide group-graded classes, an elective format, or a combination of the two?" These are common questions frequently considered by local Christian education boards.

CALL CHARLIE AND PUT YOUR HUB TO WORK FOR YOU.

Resources

Your national Christian Education Board has resources available that should be used. There is a myriad of training filmstrips and videos that await your use. This office is a clearinghouse for book study suggestions for you to explore and incorporate into your local Christian education ministry.

CALL CHARLIE AND PUT YOUR HUB TO WORK FOR YOU.

Encouragement

Jesus said, "Encourage one another" and "You have not because you ask not." Maybe you've just had a difficult board meeting or need new ideas to get your group moving together again. Sometimes it just helps to air a dilemma with a confidential, objective listener/observer.

Let's be encouragers of one another to love and good deeds for the glory of God.

CALL CHARLIE AND PUT YOUR HUB TO WORK FOR YOU.

Simple Program

One of the hallmarks of our Brethren heritage is a simple lifestyle. We ought to underscore that in our planning and programming for the local church. Every church should appreciate its own history and development and not try to duplicate the complex ministry offerings of the large or electronic churches. Rather, identify what your church does well in your community — that thing that would really be missed should your church cease to exist — and do it with enthusiasm and quality.

Don't fragment your influence in society and wear out your leadership by trying to do many programs each year. Concentrate on only a few, but do them so well as to bring honor to God, the Creator.

CALL CHARLIE AND PUT YOUR HUB TO WORK FOR YOU.

Christ-Like Model

Christ must be exalted in all our relationships — especially in the church. Unfortunately, the church is a difficult place to work together and always display the fruit of the Spirit. And yet, as we emulate Christ, we are commanded to love one another (Jn. 15:17), prefer others to ourselves (Rom. 12:10), encourage others (I Thess. 5:11), and become mature believers in Christ (Col.1:28).

Conclusion

What can the national Christian Education Board do for you? Specifically, how can the hub support the wheel to accomplish the ministry of quality Christian education? "We've always done it that way" is the funeral dirge for the church that refuses to consider ministry alternatives.

CALL CHARLIE AND PUT YOUR HUB TO WORK FOR YOU! [†]

WHAT'S AHEAD FOR '88?

By Charles G. Beekley
Director of Christian Education

IN OUR EFFORT to be the hub that helps the wheel get the job done, the Board of Christian Education is looking ahead to 1988:

Teaching Training Seminars — We're cautiously optimistic that we can revive the teacher training seminars after a three-year hiatus. Our intent is to provide age-level training for teachers and Christian education workers and also at least one general interest seminar in seven locations. We want to work in conjunction with the district boards of education in determining content, location, and dates. Suggestions are always welcome, so share your ideas with the Board of Christian Education in Ashland or with your district board.

EVANGELIST articles — In conjunction with the editor and the Editorial Board of THE BRETHREN EVANGELIST, we hope to present some ideas regarding the broad

field of Christian education through articles in our denominational magazine. Some suggestions we've received so far include: Children's church, after-school ministry, quizzing, evaluating your Sunday school. Again, if you've not yet expressed your needs, we would like to hear from you with suggestions.

Resources — We want to work harder to make you aware of a variety of information that might enhance your Christian education work. Our discovery and research of *The Foundation Series* and its introduction into The Brethren Church is an example. The **RESOURCES** column of *etc.* will be expanded to accomplish this. Dig out your December issue of *etc.* to read about *Lay Ministries '88* for another example of what we plan to keep you up-to-date on.

Presence — One of the best ways
(continued on page 14)

Let Us Be Brethren

*"For one is your Master, even Christ;
and all ye are brethren."*

Matthew 23:8

Building a Family Identity

By Moderator Dale R. Stoffer

IN COMING MONTHS I will be focusing our attention on several areas of our church life which have been generally acknowledged as crucial for the health and growth of our church.

In our General Conference Executive Council goal-setting session last spring and in the two Forums on the Future of The Brethren Church this year, one topic that surfaced regularly was the importance of building a stronger Brethren identity. In this article I would like to consider the importance of this matter and make several suggestions on ways to strengthen our "family identity."

Last month we noted that Alexander Mack and the early Brethren picked up on the biblical notion of the church as the household of faith (Eph. 2:19; Gal. 6:10). In His Son Jesus Christ, God has created a special people (I Pet. 2:9). Because we all have the same Father in a spiritual sense, we are family. As family, there are certain things that we should be doing to enhance our family identity.

Communication is essential

In our natural families we know that communication is absolutely essential in order to maintain our family ties. Through letters, phone calls, and visits we keep the emotional bonds warm and strong.

As a denomination we have one form of communication in particular that builds these family ties — THE BRETHREN EVANGELIST. It is my con-

viction that every Brethren family should receive this periodical. Just as the bonds that hold natural families together are weakened by lack of communication, the same is true of our spiritual family. I would strongly urge every church to become a 100% subscription church. (Contact Richard Winfield for details.)

From the beginning of the Smoky Row Brethren Church, we have been making the EVANGELIST available to every family. Not only does this assure that all families are receiving Christian literature, it also makes it possible for new people to become acquainted with the church much more quickly.

Triads of Love

A second means of fostering our family identity at the district level is for every church to become involved with the other churches in its Triad of Love. Past Moderator Warren Garner pushed this idea during his moderatorship, and I would like to follow his lead.

We all recognize the need for spending time with our extended families on such occasions as Thanksgiving, Christmas, and summer vacations. If we do not do this, it is easy to begin to grow apart. At times, however, we have allowed emotional distance to grow between us and our Brethren neighbors by failing to fellowship together.

Be creative in your fellowship. The central Ohio Brethren churches have not only had joint picnics, the

pastors also pulled off an unannounced pulpit exchange. Let us not overlook other forms of fellowship activities as well. Every Brethren church should try to send its full number of delegates to district and national conference. Likewise, take advantage of such district activities as Seminary-for-a-Day and Christian education workshops. "Let us not give up meeting together" (Heb. 10:25) on a district level as well as in our local churches.

A third means of building our Brethren identity is to inform ourselves and our churches of our Brethren heritage. Many of us find genealogical study a rewarding experience, as we discover our family roots. We develop a greater appreciation for our heritage and maybe even are challenged to uphold the values that have guided our family.

Again the parallel to our spiritual family should be clear. As we gain a better understanding of our history and thought, we will have a clearer vision for our present and future. A church (in both the local and denominational sense) needs to know who it is before it can move ahead boldly and concertedly. This does not mean we must carry over everything from our past, but it does mean we should allow ourselves to be challenged by our historic values and truths. Otherwise, we run the risk of being myopic in our acceptance of current values, which may be quite deficient theologically and practically (for example, abortion or the health-and-wealth gospel).

In accordance with the 1988 goals, I would urge churches to conduct a study of Brethren history and thought. As moderator, I will also be pushing for more Brethren literature appropriate for a Sunday school or membership class format. I would also encourage churches to be sure to have basic Brethren resources in their libraries. These resources include the *Brethren Encyclopedia*, Albert Ronk's *History of The Brethren Church*, and the Brethren sources series by Donald Durnbaugh and Roger Sappington. The Carpenter's Shop in Ashland can help you obtain copies of these works.

We are family in The Brethren Church. Take the time to learn to know your brothers and sisters past and present. Let us be Brethren. [†]



Partnership in Ministry

By Gene A. Geaslen, President, National Laymen's Organization

This is the first of several articles planned by National Laymen's president Gene Geaslen for the current Conference year containing program suggestions or devotional studies for local Laymen's organizations. This first article deals with establishing purpose and setting goals for a local Laymen's group. Local groups are urged to implement the suggestions in this article early in 1988.

TWO CONCEPTS etched themselves on my mind during the evaluation and review of the purpose and prospective of the Laymen's Organization that took place during Laymen's sessions at General Conference.

First, Dr. Richard Allison pointed out that the Apostles were ordinary laymen who were able to support Christ's ministry because of the authority they received from Him. **Second**, Dr. Fred Finks suggested that the present-day role of laymen ought to be a "partnership in ministry" with pastors.

When I think of "partners," a number of famous people come to my mind: David and Jonathan; Laurel and Hardy; Abbot and Costello; Wild Bill Hickok and Jingles; Rogers and Hammerstein; Lewis and Clark; Scarecrow and Mrs. King; and maybe even Chip and Dale. If we evaluate these famous partnerships and the function of each partner, we

can draw a general conclusion: Even though each partner has his own identity, talents, and set of relationships, each is able to use his unique abilities to complement and support the other in order to accomplish a single task or goal.

Take about five minutes and read I Corinthians 20 and Ephesians 4:11-13 to discover the spiritual gifts that God has made available to His people. Write down the various spiritual gifts that you find in your reading. Does everyone have each of these spiritual gifts? List some ways in which members or partners in the body of Christ (the church) can work individually for the unbuilding of all and the furthering of God's purposes for our lives. (Be creative; nothing is too simple.)

As a follow-up, as ordinary men sit down together with your pastor and, after praying together for the Holy Spirit's guidance, begin to develop a purpose for your local body of lay people. Then define what goals you should be pursuing in order to fulfill that purpose. List the needs and the spiritual gifts you have as a community of believers, and write down ways that you might use your gifts to meet those needs. In doing so, you may want to review the goals set forth by the National Laymen (see page 17) and choose those that complement the needs of

your local body of believers.

Place priorities on these goals by listing them in order of importance and by determining which goal you want to work at first. Next, assign some time frames to the goals.

As an example of this process, let's say that you believe that a major part of your purpose would be to disciple other believers, and that you have men with the gift of sharing in a Bible study. In addition, your pastor knows of a local nursing home that would welcome a group of men sharing with their residents in an evening Bible study. Set a goal of visiting that nursing home one time a month or once a quarter during 1988 for the purpose of sharing God's word and praying with a group of the residents.

Let's strive together as ordinary men to form a "partnership in ministry" between laymen and pastors. If you really want to see this happen, take the initiative; invite your pastor to sit down with you to begin outlining how your partnership can work. Your Laymen's meetings can be a time when this kind of planning can take place, rather than a non-productive time of coming together to fellowship without a purpose. Pray, find purpose, define needs, discover spiritual gifts, set goals, and serve as PARTNERS for God's glory! [†]



The Kerners — (l. to r.) Karla, David, Erin, and Diane — with Dave's parents, Trudy and Rev. Bill Kerner, just before they drove from Ashland to Columbus, Ohio, on November 19 for the first leg of their flight to Colombia.

Flight Ends Months of Waiting; Kerners Begin Mission Service

Ashland, Ohio — Months of waiting came to an end on Thursday, November 19, when Rev. David and Diane Kerner and their two daughters flew to Bogotá, Colombia, to begin missionary service there.

The Kerners had been prepared to go to Colombia since mid-June, when Rev. Kerner concluded his service as associate pastor of the Goshen, Ind., First Brethren Church. But their departure was delayed by an inability to

secure a visa from the Colombian government. The visa was finally granted in early November, and arrangements were immediately made for them to fly to Bogotá.

In Bogotá, the Kerners join veteran Brethren missionaries Mark and Chantal Logan and their children. The new missionaries will spend their first year primarily in language training and in becoming accustomed to the culture. They will also be eased into various responsibilities, as deemed appropriate.

In time, Dave will probably pastor the relatively new Brethren congregation in Bogotá, and will also be involved in training Colombian pastors. Diane's primary responsibilities will be being a supportive wife to Dave and a nurturing mother to the Kerners' two daughters, Erin (2 in April) and Karla (1 in October). Her other probable areas of service will include correspondence and clerical work, leading Bible studies, teaching Sunday school, education of children, and music.

Brethren are urged to uphold the Kerners in prayer as they adjust to a new land and culture and experience the loneliness of being away from family and loved ones.

What's Ahead for '88?

(continued from page 11)

for us to help your church is to be among the Brethren in local congregations. An invitation to your congregation will not go unanswered! For example, on several occasions in 1987 we spent an entire weekend with the pastor and Christian education workers in a local church, with teacher training on Saturday, a Sunday morning message, and teacher appreciation activities on Sunday afternoon.

If your church has special needs for training, preaching, evaluation, or just objective listening, we'll be there if you ask. We'll send a member of our staff or a resource person we're aware of to help you with your situation. The board has set a goal for me of at least one Christian education experience each month in a local Brethren church. Not only will you help us reach that goal, but you'll strengthen your Christian education program as well.

In 1988 we are renewing our determination to assist you and your church in the area of Christian education. We want to provide the hub that helps to keep the wheel turning in the

everyday world of modern Christianity. We stand ready to respond to your call! [†]

"Friend Day" Draws Crowd At Pleasant View Church

Vandergrift, Pa. — Attendance soared at the Pleasant View Brethren Church on Sunday, October 25, when the congregation observed "Friend Day."

A total of 206 attended worship service on "Friend Day," 90 more than on an average Sunday, with more than 140 present for Sunday school.

"Friend Day" is a program originated by Dr. Elmer Towns, which involves asking an unsaved or unchurched friend to make a contract to attend Sunday school and morning worship on a designated day. Its purpose is two-pronged: to reach the unsaved, and to help church members realize how many people they know who need the Lord.

Much thought, prayer, and work went into the preparations for "Friend Day," but the results made it worthwhile. Not only was attendance up, but the congregation had the great joy

of seeing several of those present make first-time decisions to follow the Lord. Pleasant View members look forward to seeing more lost souls brought to the Lord as they continue to follow up their friends.

— reported by Nancy McGraw

Pittsburgh Church Hosts Pleasant View Brethren For Supper and Concert

Pittsburgh, Pa. — The Pittsburgh First Brethren Church hosted members of the Pleasant View Brethren Church on Sunday evening, October 25, for a fellowship supper and a concert of sacred music.

The Pittsburgh Church was practically filled for the concert, which was presented by the Larry Harnish family — father, mother, and daughter Jennifer — with Roger McLaughlin providing some of the accompaniment.

The evening was an act of love and fellowship between the two Brethren congregations.

— reported by Lillian D. Bowers

One way of keeping Christ in Christmas is by choosing greeting cards with a Christian message.

New Sign at Derby First Brethren Provides Another Way to Witness

Derby, Kans. — The First Brethren Church of Derby has a new sign, which gives the church added visibility as well as another way to witness to the community.

The eight-foot-wide sign, which was dedicated October 11, sits beside one of Derby's busy streets and has already attracted considerable attention from junior high and high school students, joggers, and those motoring or walking by.

Pastor Dennis Sigle finds it quite a challenge to put a message on the sign that is short, to the point, and meaningful. Some of his messages are biblical, others humorous, and still others informative. Whatever the message, it is his hope as well as the desire of the congregation that the sign will at

sometime give the reader a thought for the day that will draw him or her

closer to self, family, and most of all to the Lord Jesus Christ.

The sign was paid for with pledges from members and friends of the congregation. These pledges were paid 100 percent on time.

— reported by Pastor Dennis E. Sigle



At right, Derby trustees (l. to r.) Dennis Perrine, Dean Zwak, Ron DePriest, and Lee Andrewson with the new church sign.
Photo by Todd Showalter.

Three 70-Year Members Among Honorees During Hagerstown Church Homecoming

Hagerstown, Md. — Three ladies who have each been members of the Hagerstown First Brethren Church for more than 70 years were among the

been members of the Hagerstown congregation for 50 years or more.

Rev. Archie Nevins was the speaker for the Homecoming service and for



The three ladies at the left — (l. to r.) Mary Cushen, Lena Batt, and Beulah Lowman, members of the Hagerstown First Brethren Church for a total of more than 210 years — were given special recognition at the congregation's Homecoming on October 11.

215 people in attendance October 11 for the congregation's annual Homecoming.

The three women — Mary Cushen, Lena Batt, and Beulah Lowman — were given special recognition during the Homecoming festivities, along with all those in attendance who have

five evenings of evangelistic services to follow. Special music for Homecoming was presented by the Bell Choir, the Voice Choir, the New Horizons, and others. The Homecoming project was raising money for new sanctuary carpet.

— reported by Pastor Harold E. Barnett

Christians Total 1.6 Billion; 1.3 Billion Have Yet to Hear

Mesa, Ariz. — Of the five billion people in the world in 1987, 1,646 million (32.9 percent) are Christians, according to David Barrett, author of *World Christian Encyclopedia* (Oxford University Press).

Barrett, a research consultant to the Southern Baptist Foreign Mission Board, estimates the following worldwide totals for other religions and groups: 854 million Muslims; 819 million nonreligious; 659 million Hindus; 312 million Buddhists; 224 million atheists; 111 million Asia's "New Religionists"; 99 million tribal religionists; 18 million Jews; 16 million Sikhs; and 245 million adherents to other varied religions.

Barrett estimates that the unevangelized (that is, those who have never had the Gospel offered to them) represent 1.3 billion people (26.6 percent of the world's population). These 1.3 billion people belong to an estimated 530 separate ethno-linguistic groups.

— NewsService 2000

The finest Christmas gift is not the one that costs the most money, but the one that carries the most love.

— Henry Van Dyke

AIDS a Matter of Grave Concern To Third World Mission Workers

Monrovia, Calif. — The killer disease AIDS, a subject of great concern here in the U.S., may be of even greater concern to people in Third World countries, including Christian missionaries, medical personnel, and relief workers serving in those countries.

One reason for this is the greater incidence of the disease in many Third World countries. For example, in Kampala, the capital city of Uganda, an estimated 16,000 of the city's half million residents are afflicted with the disease. And in Bujumbura, capital of nearby Burundi, one in 10 adults is a carrier of the AIDS virus.

A second reason is the lower level of sanitation practiced in hospitals and other medical facilities in Third World countries. In some cases, for example, it is the practice to use inoculation needles over and over, often without proper sterilization.

These dangers have prompted World

Vision, a Christian service and relief agency with work in many Third World countries, to recommend certain precautions to its staff and church leaders. The agency has advised its staff members to avoid any inoculations for themselves or their families when comparable oral medicines are available and, if at all possible, to avoid blood transfusions in places where the blood has not been tested for AIDS infection. Traveling staff are being advised to carry disposable syringes with them in case they encounter an emergency while visiting countries where AIDS is widespread.

While concerned about the dangers, World Vision is not seeking to avoid either the AIDS problem or AIDS sufferers. "Prevention education, precautions in immunizing children in the Third World, and Christian compassion towards the victims characterize our approach," said World Vision President Robert A. Seiple. "We are

particularly keen to be a catalyst and helper for local churches overseas desiring to extend compassion to those stricken with AIDS."

World Vision will encourage local churches to sponsor public AIDS education programs, and in regions where AIDS testing facilities are unavailable, field staff are being encouraged to provide testing equipment for local hospitals.

"If the [AIDS] epidemic continues to spread, the world may come to see the sufferers as it once did lepers, as carriers of death to be shunned and isolated," said World Vision's Seiple. "But Jesus set a different example, treating lepers of His day with compassion, seeking their healing, forgiving their sins." Christians need to follow His example in their attitude toward and treatment of the victims of AIDS.

— Information from NewsService 2000

Growth Rate of Islam Nearly Double That of Christianity

Pasadena, Calif. — Islam has grown nearly twice as fast as Christianity during the last 50 years, according to Kent Hart, director of outreach to Muslims in the U.S. for the Zwemer Institute of Muslim Studies in Altadena, Calif.

While nominal Christians still outnumber those claiming to be Muslims by 1,646 million to 854 million, the number of Christians increased by only 120 percent during the past 50 years, while the number of Muslims increased by 235 percent.

Another way to compare Islam and Christianity is in terms of percentages of the total world population. From the beginning of the 20th century until today, Christianity has held steady, comprising about one-third of the world's population. Meanwhile, Muslims have increased from 12 percent of the world's population in 1900 to 17 percent in 1987.

During the past 50 years there has also been significant increase in the number of Muslims in the United States. Muslims first began to tickle into the U.S. in the mid-1800's. But today American Muslims number approximately three million.

The major reason for the growth in

the Muslim population worldwide is biological. Many Muslim countries have very high birth rates, and if a child's family is Muslim, the child is Muslim. But Muslims are also aggressively seeking to propagate their faith.

What should be clear is that Islam is not a religion limited to the Middle Eastern desert, as some might think. Rather, it is a world religion with a very real presence even here in the United States.

— Gleaned from Open Doors News Service

Members of Ardmore Church "Eat Out for World Relief"

South Bend, Ind. — The Ardmore First Brethren Church had a unique fellowship meal on Sunday, November 1, called an "Eating Out for World Relief" lunch.

Each church family was asked to pick out its favorite restaurant, then, instead of eating at that restaurant, to share in a light lunch at the church and to donate what they would have spent at the restaurant to World Relief.

Along with the lunch, a silent auction was held of four oil paintings done by four women in the church. A total of \$320 was raised for World Relief from the "Eating Out" donations and the silent auction.

— reported by Betty Carpenter

U.S. Secretary of Education To Address NAE Convention

Wheaton, Ill. — U.S. Secretary of Education William J. Bennett heads a list of prominent speakers scheduled to appear at the 46th Annual Convention of the National Association of Evangelicals (NAE) March 8-10 at the Sheraton Twin Towers in Orlando, Fla.

Bennett will discuss the crisis in education during an opening-day Leadership Session. His address will help focus the week's activities on the convention theme, "Go . . . Teach."

Other plenary speakers for the convention will include morning biblical keynote speaker David C. Le Shana, president of Seattle Pacific University in Seattle, Wash.; Tuesday evening speaker M. Wayne Benson, senior pastor of the First Assembly of God Church in Grand Rapids, Mich. (which under his leadership has grown in attendance from 250 to more than 4,000); Wednesday evening speaker R.C. Sproul, president of Ligonier Ministries (a source of seminary-level Bible study materials) and professor of systematic theology and apologetics at Reformed Theological Seminary in Jackson, Miss; and closing banquet speaker John C. Maxwell, senior pastor of the 2,600-member Skyline Wesleyan Church in Lemon Grove, Calif.

Well-known speakers at the convention's luncheons and workshops will include Jerry Falwell, John Haggai, Elizabeth Elliot Gren, Karen Mains, and Ronald J. Sider.

NATIONAL LAYMEN'S ORGANIZATION

Your 1987-88 Goals

These goals were set with the following purpose: To provide a means of promotion of fellowship, spiritual growth, and Christian service among the men of The Brethren Church in support of the local congregation's total "partnership in ministry."

1. Each local Laymen's organization to send a list of members' names and addresses including officers along with \$2.00 per member dues to the National Laymen's Organization Treasurer by April 1, 1988.
2. Each local Laymen's organization is to send a contribution for the National Project either monthly, quarterly, or annually to the National Laymen's Organization Treasurer by August 31, 1988.
3. Have a public service to acquaint the local congregation with such avenues of service as Tentmakers, Growth Partners, Summer Crusaders, etc., with an offering being received and sent to the National Laymen's Organization Treasurer by July 31, 1988.
4. Accomplish at least **two** of the following service goals:
 - a. Organize one men and boys event during the year.
 - b. Organize one work project in conjunction with the trustees of the local church or district camp.
 - c. Organize a joint fellowship with the local Woman's Missionary Society or the local church women.
 - d. Conduct a Bible study and prayer meeting (breakfast) in cooperation with the pastor at least quarterly.
 - e. Recruit and help support one person for full-time Christian service or for a ministerial student candidate.
 - f. Be involved with visitation of local members, jail ministry, nursing home, or prospective believers in cooperation with the local pastor at least two times per year.
 - g. Adopt daily devotional regimen or program for participation of local men.
 - h. Provide a time of fellowship for the pastor and family, and/or deacons to honor their service.
 - i. Have a joint meeting with at least one other local congregation's Laymen's organization or men's group.
 - j. Support the district Laymen's organization with project giving and attendance at scheduled meetings.
5. Promote new Mission Board Growth Partners memberships in local church and enlist several new members.
6. Promote several new subscriptions to THE BRETHREN EVANGELIST magazine.
7. Send a copy of these goals with noted accomplishments or a written report of goal accomplishment to the National Laymen's Organization Secretary by July 1, 1988.

Your 1987-88 Projects

1. Ashland Theological Seminary Brethren Student Scholarship (Project since 1973) \$1,000.00
2. Missionary Board Growth Partners (Two calls at \$20.00) 40.00
3. Brethren Publishing Company Endowment Fund (\$5,000 pledge over ten years with \$3,297 balance) 500.00
4. Ashland College Brethren Student Aid Fund and Riverside Christian Training School *Equal*
*The balance of the funds on hand as of December 31, 1988, (after all expenses paid and retaining a \$100 operating balance) shall be equally distributed.
5. Create a task force to meet with the National Ministerial Association representatives to implement the concept of "Partnership in Ministry" as advocated by Dr. Fred Finks in his address to the Laymen. *

Your 1987-88 Laymen Officers

President: Gene A. Geaslen, RR 2, Box 98G, Flora, IN 46929 219-967-4619 or Ofc. 219-967-4422

President-Elect: DeWayne Lusch, 1138 Swan Street, Huntington, IN 46750 219-356-3384

Past-President: Steve Williams, Box 33, Roanoke, IN 46783 219-672-3252 or Ofc. 219-423-1430

Secretary: Robert Crowe, 203 South Shumaker Drive, Bremen, IN 46506 219-546-3043

Assistant Secretary: Floyd Benshoff, 148 Wilson Street, Johnstown, PA 15906 814-536-0585

Treasurer: Virgil Barnhart, 123 Paula Drive, Germantown, OH 45327 513-855-2082

Assistant Treasurer: Gene Robbins, 6305 Hawkins Road, Sarasota, FL 33583 813-924-1604

Trustees: 1988—Homer Orndorff, Southeast; Ralph Barnum, Midwest

1989—James Ford, Indiana; Norman Grumbling, Jr., Pennsylvania; Richard Hutcheson, Central

1990—Homer Ebersole, Ohio; Paul Yoder, Florida; Brad Harnden, California

From The



Grape Vine

The **Hagerstown, Md., First Brethren Church** recently purchased a piece of property adjacent to the parsonage. The land will be used for expansion and parking.

Larry and Elizabeth Surbey and **Richard and Rosida Reed** were ordained as deacons and deaconesses October 25 in the Kokomo, Ind., First Brethren Church. Kokomo Pastor Kenneth Madison and Rev. Austin Gable conducted the ordination service for the two couples.

Dr. J.D. Hamel has announced his intention to retire as pastor of the Sarasota, Fla., First Brethren Church on April 1, 1988. On that date he will have concluded 28 years as pastor of the Sarasota congregation.

The **Ardmore First Brethren Church** of South Bend, Ind., held a community day on August 15, assisted by the local Lions Club. Activities for

the special day included games for children, horseshoes, a puppet show, and music by the Cousin Trio. Food and an ice cream social were provided by the Lions Club. Community day was well-attended, and the Ardmore congregation hopes to make it an annual event, with even more activities next year, when the church ball diamond will have been completed.

A full-page article about Brethren Hispanic worker **Maria Miranda** appears in the Nov.-Dec. 1987 issue of *United Evangelical Action*, official magazine of the National Association of Evangelicals. The article focuses on Mrs. Miranda's radio program, "Para ti Mujer" ("For You, My Dear Lady"), heard by an estimated 100 million people in 22 countries on over 300 stations. It notes that the program is jointly sponsored by The Brethren Church and the Fuller Evangelistic Association. (An article about Mrs. Miranda and "Para ti Mujer" also appeared in the May 1987 issue of *THE BRETHREN EVANGELIST*.)

Grady B. Wilson (68), an associate evangelist with the Billy Graham Evangelistic Association, died October 30. Wilson and Billy Graham became friends during high school days, and

Wilson was the first associate evangelist Graham picked for his evangelistic team. Wilson was one of Graham's closest friends and associates for over 50 years.

The Religious Activities Department of the National Safety Council is making plans for the 10th annual **National Safety Sabbath**, to be observed February 11-14, 1988. Safety Sabbath is an ecumenical celebration that attempts to help worshipers of all faiths focus on ways to prevent accidents and save lives. The theme for this year's observance will be "Love Thy Neighbor, Help Prevent Accidents." Campaign kits containing a program guide, safety information, a church building safety checklist, guidelines for making churches accessible to the disabled, posters, and bulletin information may be obtained by writing to the National Safety Council, Religious Activities Department, 444 North Michigan Ave., Chicago, IL 60611.

A decade ago, **32 nations** were closed to traditional missionary work within their borders, according to Dr. Tetsunao Yamamori of Food for the Hungry. Today that number has more than doubled to **77 nations**.

Goldenaires

William Isaac and H. Matilda Stout, 50th, December 25. Members of the Peru First Brethren Church.

John and Bea Lavy, 55th, November 9. Members of the Pleasant Hill First Brethren Church.

Mr. and Mrs. Chalmer Headrick, 50th, September 16. Members of the Vinco Brethren Church.

Weddings

Jacqueline A. Morrical to **Joseph E. Hooley**, November 14, at the New Paris First Brethren Church; Rev. Robert P. Bischof officiating.

Karen Shifflett to **Jan Rion**, November 7, at the Mt. Olive Brethren Church; Ronald W. Waters, pastor, officiating. Bride a member of Mt. Olive Brethren Church.

Lori J. Davis to **Allen R. Cline**, October 10, at the New Paris First Brethren Church; Rev. Robert P. Bischof officiating.

Patricia Obetz to **Melvin Kolasar**, September 19, at the Fairless Hills-Levittown Brethren Church; C. William Cole, pastor, officiating. Bride a member of the Fairless Hills-Levittown Brethren Church.

In Memory

Clarence E. Gossard, 66, November 10. Member of the Vinco Brethren Church. Services conducted by Pastor Carl Phillips.

Roy Hart, 81, October 24. Member of The

Brethren Church at New Lebanon. Services conducted by Pastor Robert Dillard.

Margaret F. McTurk, 91, October 14. Oldest member of the Pittsburgh First Brethren Church. Services conducted by Rev. Charles Brown.

David McBriar, 44, September 22. Member of the Pittsburgh First Brethren Church where he held positions as moderator and trustee. Services conducted by Rev. Gary A. Mitrik.

James T. McLaughlin, 31, September 22. Member of the Pittsburgh First Brethren Church where he was leader of their youth work. Services conducted by Rev. Keith Hensley.

Isabel Weimert, 83, September 19. Member of the Fairless Hills-Levittown Brethren Church. Services conducted by Pastor C. William Cole.

Velma Payne, 84, August 31. Member of the Pittsburgh First Brethren Church. Services conducted by Rev. John Gomola.

Lena Uplinger, August 31. Member of the Pleasant View Brethren Church. Services conducted by Pastor Keith Hensley.

Membership Growth

Pleasant View: 2 by baptism

Fairless Hills-Levittown: 1 by baptism

Cheyenne: 1 by baptism, 5 by transfer

Smoky Row: 6 by baptism, 11 by transfer

Louisville Bible: 3 by baptism, 3 by transfer

1988 Apportionments

Following are the General Conference-approved apportionments for the denominational ministries for 1988.

Brethren Church: \$7 per Grth In. Pt.*

(*Membership plus average Sunday school attendance plus average worship attendance divided by three.)

Gen. Conference Fee: \$27 per delegate

Ashland Theo. Sem. \$8.50 per member

(Emphasis month, January)

Benevolent Board: \$3 per member

(Emphasis month, February)

Missionary Board: \$42 per member

(World Missions emphasis in March;

Home Missions emphasis in November)

World Relief Board \$4 per member

(Emphasis month, April)

Bd. of Christian Ed. \$7 per member)

(Brethren Youth emphasis in May;

Christian Ed. emphasis in December)

Ministerial Stud. Aid \$1 per member

(Emphasis month, June)

Publishing Co. \$4 per member

(Emphasis month, September)

Ashland College \$7.50 per member

(Emphasis month, October)

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

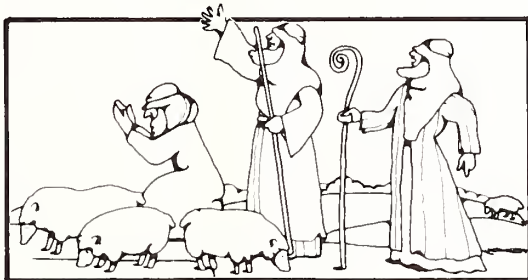


A PROMISE KEPT

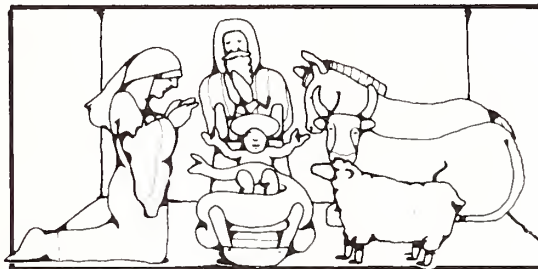
In the beginning, when Adam and Eve were sent from the Garden of Eden (do you remember the July/August *Little Crusader*?), God planned a way for people to be forgiven of their sin. He would send a perfect person. He would send one to help the people; to show them the right way to live; to tell them of God's love; to die for the sins of all people and then to live again. That perfect person was God's Son, Jesus. At exactly the right time, Jesus came to earth as a tiny baby. Read the story of His birth in the Bible. Read Luke 2:1-20 and Matthew 2:1-12.

A. Arrange these pictures in the right order. Put a 1 in the box beside the picture that shows what happened first. Put a 2 in the box beside the picture that shows what happened next. Then number the other two pictures in the correct order. Now show the pictures to a friend and tell him or her the true story of Christmas. (You may color the pictures if you like.)

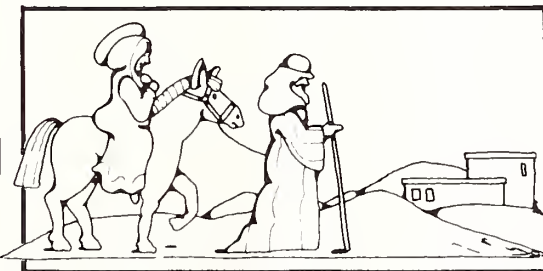
a

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b

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c

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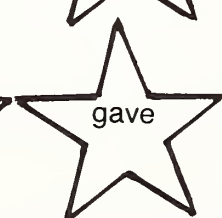
d

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B. Look at the mystery sentence below. Beneath each letter write the letter that comes before it in the alphabet. The mystery sentence is something you should remember to say on Christmas Day.

l b q q z C j s u i e b z , K f t v t !

C. A verse to learn. Start here.



Peace on Earth



We
wish you
peace and joy
at Christmas,
and God's richest blessings
for the New Year.

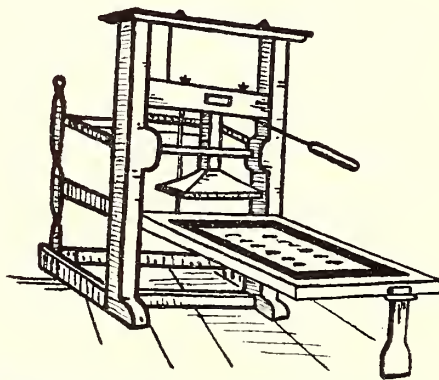
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again in the New Year through . . .

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